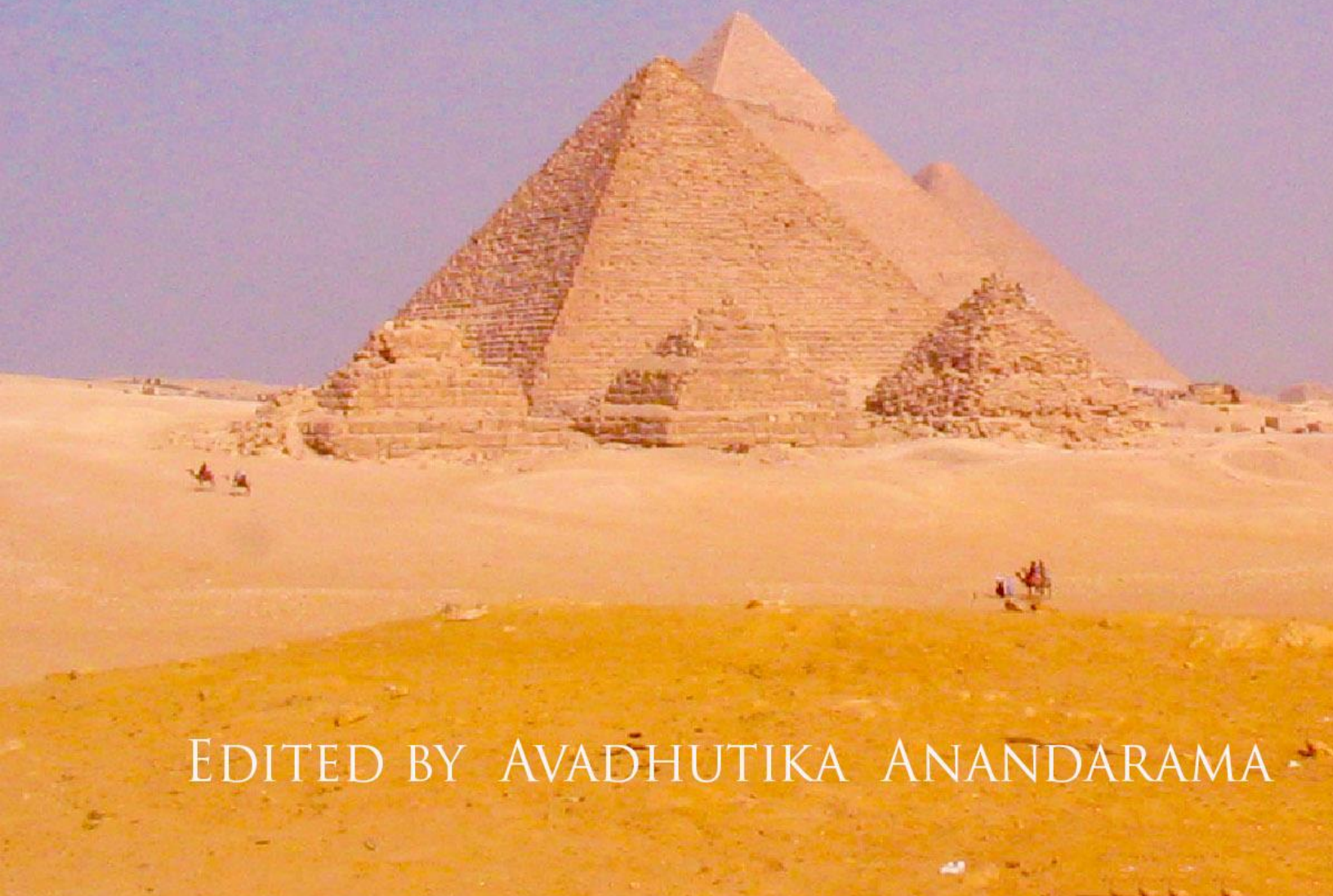


DIVINE FOOTPRINTS

BABA IN QAHIRA SECTOR



EDITED BY AVADHUTIKA ANANDARAMA

DEDICATION

To the Unknown Traveller, the long awaited One,
Who has come and who has gone
And whose footprints are forever impressed
In the heart of Qahira Sector



The quotes and discourses in bold letters are by Shrii Shrii Anandamurti and their sources are referenced in the endnotes.

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Anandanagar, PO Baglata, Dist. Purulia. W.B. India

Camp Office: 527 VIP Nagar. Kolkata 700100, India

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Ananda Marga Publications

DIVINE FOOTPRINTS

BABA IN QAHIRA SECTOR

Discourses by Shrii Shrii Anandamurti

Stories collected by Avadhutika Anandarama

Cairo, Egypt 2018



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Introduction

Shrii Shrii Anandamurti visited Athens, Haifa and Istanbul in 1979. This is a collection of His discourses in those places and reminiscences of persons present at that time.

Shrii Shrii Anandamurti, also known as Shrii Prabhat Rainjan Sarkar or simply Baba as we call Him, named the stretch of countries from Slovenia to Pakistan as Qahira Sector. This includes Tunisia, Libya, Egypt, Sudan, the Balkan countries, all of the Middle East and Gulf countries and Afghanistan. About 75% of the world's people have lived in this Eurasia since prehistoric times and most of the world's wealth is located here, including $\frac{3}{4}$ of the world's energy resources as of now. Why did Baba call this vast stretch of countries Qahira Sector? What was the significance of 'Qahira' in this vast stretch of lands to be chosen as the seat of this vast region?

Baba once said that we should study three cultures – the Indian, Chinese and Egyptian. What is the specialty about the Egyptian civilization? The locals say that Egypt is the mother of the world - yet when asked why, they are not clear. Knowingly or unknowingly the vast panorama and story of human civilization still vibrates subterranean in the life of very ordinary people of today.

Shrii Shrii Anandamurti was very outspoken about the need to rewrite history. Using His writings as source here is an attempt to piece together the eternal spiritual culture connecting to the present in this vast cradle of civilization and try to brush off some of the deep layers of the dust of time.

Text in bold letters are discourses or direct excerpts from the writings of Shrii Shrii Anandamurti. This book is primarily based on the authority of Shrii Shrii Anandamurti and first-hand stories and experiences told by His disciples.

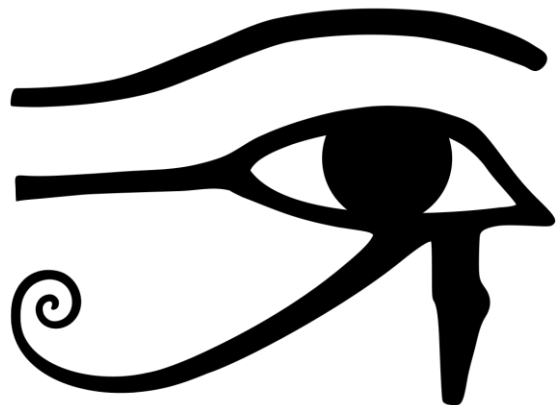
The first part deals with a glance into the ancient past including the writings of Shrii Shrii Anandmurti on related topics. The second part are His discourses in Athens, Haifa and Istanbul and stories of persons with Him and the third part are experiences of those who worked in Qahira Sector.

Avadhutika Anandarama

"In the annals of human history, many truths and falsehoods have been recorded. Attempts have been made to belittle the importance of great personalities, to erase them from the pages of history, and often small and insignificant people have been magnified and presented as great. But none of these attempts has been successful. Everything is written on the pages of eternal time exactly as it happened; the selfish and vain efforts of petty people have left behind only scornful mirth and derisive laughter on the vast canvas of eternal time.

This colourful pageant of history, these unknown pictures of the past, the variegated splendour of this theatrical show, are all every moment rising and falling on the bosom of eternity. History is merely giving a gentle blow, a soft vibration of existence, on the solid rock of time.

So it has been rightly said that this Paramashiva, this Sadáshiva, is the uninvolved witness to all the events of the universe, and because of His impartiality, His unique witness-ship has been symbolized by His third eye."¹



Why Qahira Sector?

Baba has divided the world into nine sectors and named them after a city in that area: Berlin, Delhi, Georgetown, Hong Kong, Manila, Nairobi, New York, Qahira and Suva. Baba could have chosen any city in these lands of vast Eurasia such as Athens, Jerusalem, Damascus, Baghdad but why did He chose Qahira? What is so special and significant about Qahira or Kahera or Cairo?

In His writings Baba made a very strong statement: **Where is the logic behind calling a city “Cairo” that has always been called Qahira, both in the ancient Egyptian language and later on in Arabic?**²

In the Coptic language the city is known as Kahira meaning "Place of the Sun." In Arabic it is named after planet Mars. According to Sanskrit acoustic science each sound is a vibration. Qahira in Sanskrit would be Ka ha ra - **“Ka” is the acoustic root of Kárya Brahma. Hence it is the acoustic root of the expressed universe. In the Vedic or old Sanskrit language the letter “Ka” means God.**³

One name of Shiva is Hara. Ha represents the ethereal stratum, and ra represents energy – kriyáshakti, electrical energy, magnetic energy, etc. All these energies are represented by the acoustic root ra. So ha plus ra means “the entity that rules over the entire ethereal plane and at the same time controls all the energies of the universe.” Hara is the acoustic root of Lord Shiva”.⁴

Some say that Qahira used to be a place of pilgrimage for people from different corners including from Harran in Turkey. Whatever it may be, with this statement did Baba mean to acknowledge the ancient past still vibrating today in the name of its present-day capital of Egypt

thus linking the past to its present? May it be so - a very significant gesture, a healing blessing for the whole nation to be aligned with its past and present so as to build on it its ever-new futures. May El Qahira be a beacon light in this vast region!

Qahira may have been chosen by Baba for certain current characteristics – for being a glamorous hub of a populous Arab nation of today, for being a seat of learning for the various streams of Islam, the major religion in this region, for its attractive vestiges of the ancient world, for its huge latent potential in its mass of young people and for being at the centre of crossroads between East and West, South and North – a true mother bearing great responsibility.



Passage between East and West, North and South

Not only is Qahira Sector home and route of Prehistoric humans but here mingled people coming from the South, North, East and West bringing with them their cultural traits and treasures. This stretch of land between Asia and Europe is called Mishrabhumi or Mishradesha in Sanskrit due to its synthesis of western dynamism and oriental humanism. Egypt is a good example of this blending as its very name means that:

“The Sanskrit name for Egypt is Mishradesha, that is, that country which is a kind of mixture (mishra) between oriental and occidental. The old name for Egypt in the Arabic-Hebrew family languages was Mishra (Masr).⁵

Vedic Brahmins who followed the Vedas during the day and performed Tantric meditation at night were known as bearers of both Vedic and Tantric cultures. In those days they were given the title of Mishra.⁶

Egypt is a country of deserts so some of the people there used to wander from place to place. There used to be a conception among the people of Europe that perhaps all of Egypt’s people used to wander from place to place. In the Arabic language they were called beduin (Bedouin) and in English “Egyptian.” Later on, this “Egyptian” underwent distortion and became “gypsy.”⁷

On intervals of 20,000 years the Sahara was a tropical place with monsoon rains, great fresh water lakes, lots of flora and fauna and human habitation. Due to ecological reasons it turns into desert over a

short period of 200 years. The last green Sahara was about 7000 years ago. About 5,500 years ago the Sahara people had to move to the South, North and East to find water. This was the beginning of the recorded dynasties of Egypt and its cultural development.

“The Negroid people made their first appearance in the central region of present-day Sahara. Due to earthquakes, the Sahara was elevated higher than sea-level, in its higher regions there was scarcity of water, though in the lower regions water was present – and could be brought up like fountains through artesian wells even today. The Sahara region appeared to lack water; hence, most of its inhabitants moved to the south. The remaining population migrated to the north and northeast.”⁸

There is no clear conclusion as of today whether the first humans moved out or into Africa. Research is going on but for certain Qahira Sector is a prehistoric crossroad of the very first journeys that our early ancestors took.

As we know for sure the Homo erectus and Homo sapiens have been roaming the Earth in groups looking for means of survival. Those who settled in certain environments developed particular physiognomic features over thousands of years, such as dark and light complexions, straight and curly hair etc. This is how the four original races came about: the Negroid who lived in Africa, South India, Papua New Guinea and the Andaman Islands, the Aryans who lived in the North and Europe, the Mongoloids who lived in China, Siberia and Tibet and the Austrics who lived in India, Australia and New Zealand.

The very early Aryans originated in Switzerland and due to cold moved to the Caucasus region as their second home where they started the Vedic Civilization about 15,000 years ago. From there they again dispersed into all directions and carried with them their Vedic language, beliefs and rituals, leaving traces of their civilization behind in Turkey, Greece, Syria, Lebanon, Iraq, Iran and Afghanistan and to

some extent in Egypt. The Assyrians, who were opposed to the Vedic Culture, came from the East and moved up the rivers of Mesopotamia, passed through Arabia and had their reign and influence on Qahira Sector. The Alpine and Mediterranean subgroup of Aryans came from the Caucasus.

“From the unknown past until this day, the various branches of the human society have given rise to different civilizations. The Alpine and the Mediterranean, two branches of the white race, produced the Hellenic, Sumerian and Egyptian civilizations.”⁹

Early seafarers, traders, and warrior clans between Orient and Occident made their routes crisscrossing the deserts, rivers and seas. Qahira Sector, being a crossroad of cultures and civilizations, was the world stage where people fought and also enriched each other on their march of individual and collective progress. Here was the dawning and development of agriculture with fantastic waterways and irrigation. There were early settlements and elaborate cities and monumental places of worship. Here was the transition of beliefs from primitive animistic and ostentatious polytheistic worship to early concepts of monotheism.

Qahira Sector has been the birth of three major religions of today. They flourished and spread yet also many sanguinary battles were fought in the name of religion that have raged and are still raging today. Peace is still a most desired goal to be achieved in the name of God.

Thus the footprints of Divinity are imprinted in the sandy deserts, in the blowing wind of barren lands and stony mountains, in the current of rivers and waves of the seas and in the many tales, legends, myths, beliefs and prayers. Qahira Sector has seen a huge passage of human culture and civilization since ancient times that needs to be acknowledged in its rightful past history of our global heritage and community.

The Unknown Traveller



A story goes that when Baba was sitting with devotees on the top of Eggishorn Mountain in Switzerland in May 1979 overlooking the Aletsch glacier and pointing to a mountain, He mentioned that way back 7000 years ago, Lord Shiva came to this place. This unraveled a plethora of possibilities of how Shiva, the Father of human civilization might have traversed Qahira Sector with his entourage in those days. According to Baba he travelled from the Himalayan range on a yak which is a strong animal that can live up to 25 years. Which route did he take? Where did he spend time to rest? Which developed hamlets, towns, cities did he visit on his way? He must have spread his

rudimental teachings of humanism along the way as he travelled through his majestic personality.

We know from India that he initiated systematic steps for personal development through health practices, medicine, yoga, meditation, music, dance, and for social wellbeing through introducing the marriage system, the musical octave, systematizing language or acoustic science of the Sanskrit alphabet, supporting scientific inventions such as the wheel, alchemy and care for animals and peaceful coexistence.

Those eternal and universal teachings are as valid then as they are today. They are the breath of life and are still coursing as subterranean flows available for all seekers of wisdom and spiritual guidance in all parts of the world. His symbols were the intertwined snakes, the bhaerava cakra or the 'Star of David', the svastika and trishula.



His abode was the Himalayan mountain range and in winter he stayed in Kashi which he had established and called Anandavana (the forest of bliss). He was the ideal Beloved of the original Sanskrit speaking people of Rarh who had been waiting for him and implemented His instructions.

In China and the Far East Shiva was known as Fu Xi and contributed to the Chinese civilization to a great degree.

Qahira Sector was a major part of the ancient world in those days. It was a vast arena from the Indus valley to the Mediterranean Sea. The skilled seafarers, the Dravidians of South India established the Harappa and Mohenjodaro civilization with the blessings of Shiva and extended their influence to the Euphrates River into later Mesopotamia of the Sumerians, Egypt and Greece and much later to Central America, where they built the Mayan Civilization.

Shiva resembles the Egyptian moon god Thoth, who is credited as the interpreter of sun-god Ra, the author of all works of science, philosophy, and magic. The Greeks called him Hermes or Trismegistus, the inventor of astronomy, astrology, the science of numbers, mathematics, geometry, land surveying, time measurement, medicine, botany, civilized government, the alphabet, reading, writing, and oratory. They further claimed that he was the true author of every work of every branch of knowledge, human and divine.

He is associated with the alchemists and Kabbalists, the Gnostic teachings and other universal wisdom and tantric-transformative practices.

Shiva the unknown traveler was Supreme Consciousness manifest in a human body and bestowed immense spiritual wealth on the early human society. Eventually he became to be worshiped as a Divinity.



“Lord Sadáshiva, the central figure of universal humanity, appeared around 7500 years ago. It is not that He sat in just one particular place and created ideational waves; riding on his yak, He travelled all over the world and propagated the keynote of humanism. Though the keynote of this humanism has Parama Puruśa as its goal, this movement towards Parama Puruśa is multi-staged, is prolonged in manifold directions, and experiences myriad flows of sweetness, before it reaches its single goal.”¹⁰

For their survival, human beings have to make constant efforts (sádhaná) not only in body but also in mind and spirit. And the seed of escaping the monotony of existence has to be kept embedded in their constant onward march itself. Without that, life becomes unbearable. The subtler pulsations of humanity are the means to keep human life enlivened with this aesthetic flow. Those subtler pulsations contain within them literature, art and various sweeter and sweeter humanistic and spiritual expressions. This was what beloved Shiva gave to the world.”¹¹

Most of the gods and goddesses described in the mythologies of different countries were representations of actual kśatriya or warrior leaders. People in the Kśatriya Age worshipped these gods and goddesses out of fear and devotion.”¹²



Another divine personality like Shiva was Lord Krsna who lived 3500 years ago and built on the benevolent mission of Shiva. Being born in a new era of more evolved humanity, Krsna was the embodiment of two main resolves, to kindle devotional love for the Supreme Being and to create a sense of collective social consciousness in people under righteous kings.

Krsna's personality was first and foremost spiritual; he had great regard for the all-round wellbeing of all people. His impact was equally on the individual and the collective society.

On a personal level he created a devotional flow of love for the Supreme in people which was not known in the world before him. To feel restless intoxicating attraction for the Supreme was a new experience never laid down in any scriptures. According to Kṛṣṇa,

whatever takes place in this universe is designed by the Cosmic will. Nothing can happen without the Cosmic desire, hence complete surrender is life rather than to run after name, power, position or wealth. He encouraged them to yearn to become one with Parama Puruśa, the Supreme Being.

“Never before in history did anyone attain Parama Puruśa in madhura bháva (sweet feelings); they attained Him for the first time in Vraja Krśńa. And Vraja Krśńa increased the degree of sweetness by playing His flute.

In the history of the world, Parama Puruśa first appeared as the personification of charm and sweetness, to be attained through madhura bháva, in Vraja Krśńa.

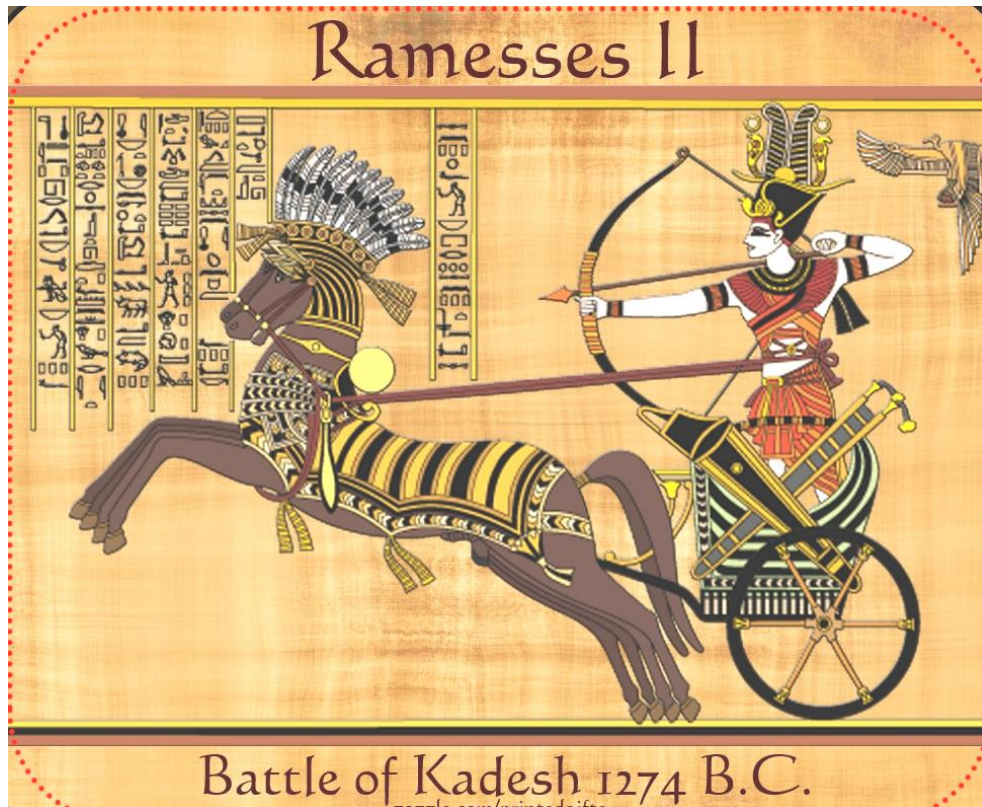
A selfless devotee, bathed in the purity of devotion, wants nothing for himself. He wants only Parama Puruśa in exchange of his own self.”¹³

This flood of sweet love, blissful absorption in the Lord spread with the initiated disciples far and wide and later became essential part in Sufism, Vaishnavism, Baul singers, Kabbala and other devotional and mystical practices in the world.

“According to Vaeśńava Tantra, the kulakuńḍalinii (the coiled spiritual serpentine power in the base of the spine) is called “Rádhá” and Paramashiva is called “Krśńa.” This is the essence of the concept of Rádhá and Krśńa.”¹⁴

Qahira Sector until today is still home where love and devotion to God has sprouted out of religions and beliefs in the form of the Kabbala and Sufism and in the teachings and poetry of mystics such as Rumi, Hafez and Khalil Gibran.

The pre-Buddhist and pre-Christian era was characteristic of the rule of kings, emperors and pharaohs in various scattered lands that they ruled. Most of the kings ruled with tremendous aggression and



imperialistic lust. The people were suffering due to lack of peace. Lord Krsna, born on the banks of the Yamuna River became known in vast Eurasia as the King from the River Yamuna. He was often portrayed in blue colour from the glow of the River Yamuna. Some say that god Amun of Egypt at times represented in blue relates to the King from River Yamuna. Amun came to be identified with the Greek Zeus who is the Roman Jupiter.

From childhood Lord Krsna demonstrated supernatural powers in defeating the agents of his maternal uncle King Kamsa of Shurasena who was forewarned by a prophesy that Krsna would destroy him. Krsna hailed from the heart of Bharatavarsha which was greater India that stretched into Jambudviipa, the land from South Russia to the Philippines. He waged war against the immoral tyrannical kings and united with the righteous ones to form the Mahabharata, 'the great

land that feeds its people.’ He was well known among other kings during his long life until the age of over eighty.

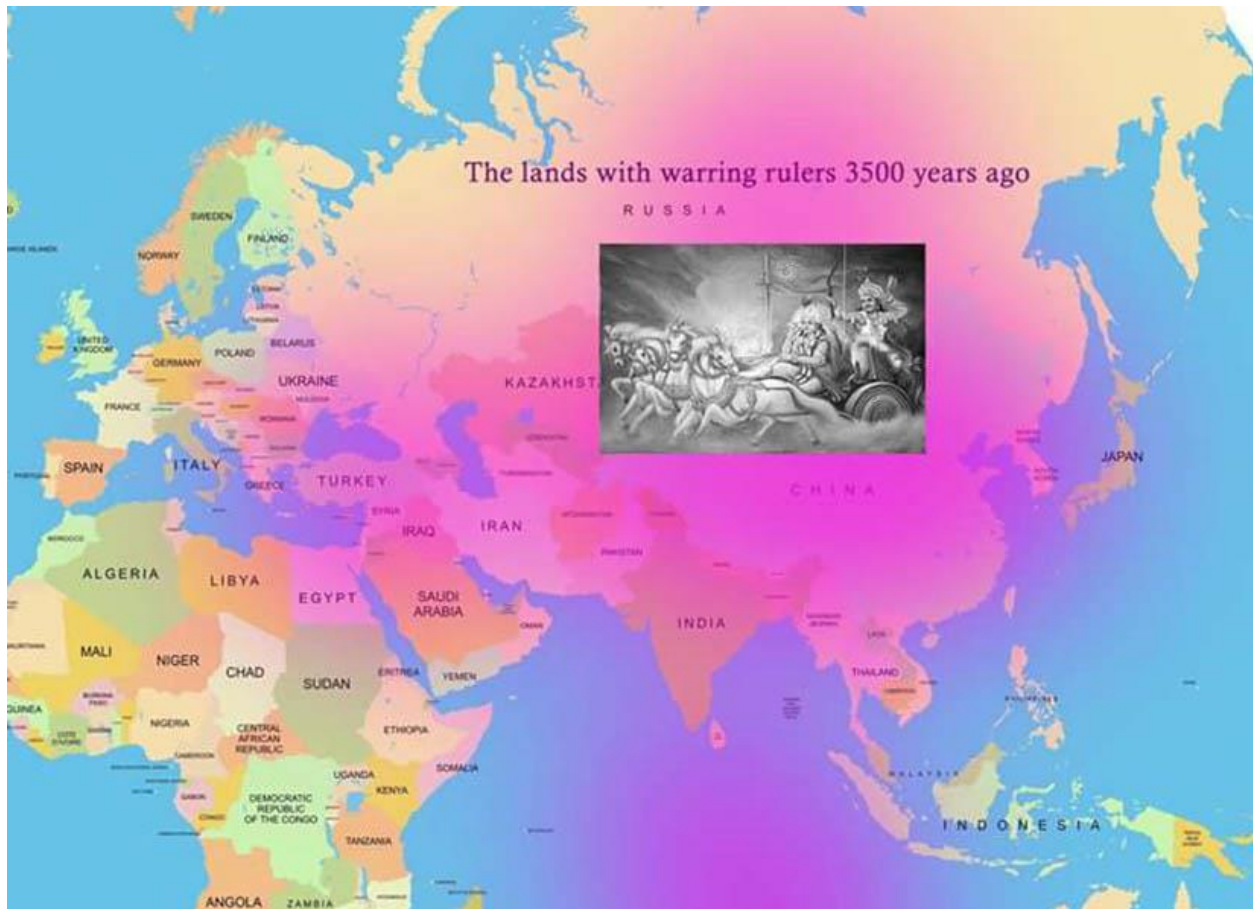
“Lord Krsna wanted to bring about a social synthesis, the seed of which was sown by Lord Shiva.

He was a king, and had direct contact mainly with other kings.

He came to create a vibration in the world, to give a new direction to it. Had He not come, society would have been destroyed.¹⁵

When Shrii Krśńa appeared, India was fragmented into a number of small social groups and states. They were engaged in constant warfare among themselves. There were no ideological principles involved; it was all motivated by personal ambition and imperialistic lust. There was no philosophy behind it, nor was there any moral ideal or goodwill for mankind. Personal greed, gain and the imperialistic aggression of the rulers were the only driving forces that led one state to attack another. The lack of moral scruples in the rulers was responsible for such evil deeds. The land was divided into small pieces.

In those days, this land (of Krsna’s influence) stretched from the Pamir Plateau to South Asia and Southeast Asia. That is to say, it was a vast stretch of land from China and Siberia on the north to the Indian Ocean on the south; and from the Mediterranean Sea on the west to Japan on the east.¹⁶



The lands of Qahira Sector were battlefields of aggressive wars by many imperialistic rulers such as Alexander of Macedonia whose destruction have been raging on innocent communities. Yet stories of righteous kings resembling the character of Krsna have been eulogized. One such is the enigmatic Melchizedek - Malik Sadhaka – or the king of Salem or Jerusalem as mentioned in the religious texts of the Old and New Testament.

"And Melchizedek king of Salem brought out bread and wine; he was priest of God Most High. And he [Melchizedek] blessed him [Abraham] and said, 'Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!' And Abram gave him [Melchizedek] a tenth of everything" that is, a tithe of all, for a tithe means a tenth (Genesis 14:18-20, RSV).

"...first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this Man was, unto whom even the patriarch Abraham gave the tenth of the spoils." (Hebrews 7:1-2).

Similarly the mighty Greek Heracles who is the Roman Hercules also resembles the nature of Krsna or Krsna's brother Balaram who was a powerful fighter and civil engineer at the same time. He built the city of Dwaraka that is now under the Arabian Sea. Krsna's Yadava clan and other related clans and consequent rulers went by sea or land as settlers into other lands bringing their highly developed culture. They made irrigation systems, carved mountains, built cities and temples and contributed to beginnings of the Western civilizations.

The underlying truth, divinity, spiritual inspiration, wisdom, and unconditional benevolence is the creative matrix, the mother of the world. It is this blissful elixir of Cosmic Consciousness that flows and is reborn again and again in new forms and conceptions. Only this spiritual kindness and love could make Egypt and for that matter any place to be mother of the world. The more we can realize and manifest this binding thread the more we follow in the footsteps of the Divine, the concealed Unknown Traveller.

Eternal Humanism

“Thus in the dim past of unknown history, different human groups came in one another’s contact. There was unavoidable intermingling of blood, and ultimately there arose many so-called new races after gaps of long periods. The innate migratory nature of human beings has goaded them to journey from one horizon to another, from one hemisphere to another. For more than one reason, human beings have broken narrow geographical boundaries and set out for other lands and associated with other communities. The direct and indirect causes of their association with other races are roughly as follows:

- (1) To preserve their existence, fighting collectively against hostile natural forces.**
- (2) Through wars, victories and defeats of warriors, and expansion of kingdoms.**
- (3) For inner attraction because of common religion.**
- (4) Because of geographical proximity.**
- (5) For reciprocal trade and other communications.**
- (6) Through linguistic and cultural exchanges.**

The above-mentioned factors brought the various human groups in close contact with one another. And goaded by an innate instinct, they freely mixed among themselves. This contact and close relationship among various groups gave birth to the many so-called races of today.

Ultimately this close association amongst themselves culminated in marital bonds. Many small races were fused into a new race through inter-racial marriages. For instance, in South America, as a result of constant intermingling of the blood of the Negroes, the Europeans and the Indians, a new race has emerged. Similarly, in Colombia and Mexico, a new Mestizo community has come into being as a result of interracial marriages between the Europeans and Indians. That is why it is not proper to attach much importance to differences in respect to noses, eyes, hair, height, etc.

Human society is continually striving to arrive at a synthesis through analysis, some sort of unity through diversity. The natural obstructions of small clans, narrow communal interests, geographical distances and intractable customs and usages – none of these obstacles could hinder the steady and silent movement towards a supreme goal. That is why the policy of apartheid, the vanity of racial superiority, national chauvinism or regionalism – these relative doctrines or social philosophies – could not thwart the progress of human society. The outdated ideals of nationalism are crumbling to pieces today.

The newly awakened humanity of today is anxious to herald the advent of one universal society under the vast blue sky. The noble and righteous persons of all countries, bound by fraternal ties, are eager to assert in one voice, with one mind, and in the same tune that human society is one and indivisible. In this voice of total unity and magnanimity lies the value and message of eternal humanism."

Palestine linked to First Humans

The entire human race did not evolve at the same time in all parts of the world. Different human species with different skulls developed from tailless animals in various parts of the world. According to Baba human beings originally evolved between the vast stretch of land of Palestine and Java Islands including western Rarh in India. This is the great cradle of humanity on this planet. Continuous archeological findings are still in process to support this authoritative statement.

“What is the origin of humanity? Did the ancestors of human beings of various colours belong to the same stock, or were they different? According to ethnology the human ancestors were the same. From them originated the Aryans, the Austrics, the Mongolians and the Negroes of today. Those first forbearers of the human race have been termed Australopithecus in ethnology. On an auspicious day in the remote past, say 1,000,000 years ago, the first human being saw the light of this verdant earth. The Australopithecus group branched out into two categories of creatures – chimpanzees and orangutans on one side, and human beings on the other side.

The first human beings were born in the vast geographical area between the Java Islands and Palestine. The Australopithecus gradually transformed themselves into human form but this great transformation did not take place overnight, nor even in one century, but by slow degrees. Ethnologists, to be more precise, have conceived of an intermediate stage of beings – the Homo Erectus – who are neither Australopithecus nor exactly human beings in form and nature. The fossils of these creatures have been found in different parts of Java, China, and East

and North Africa. These creatures of the Homo Erectus species emerged in the unknown past, chiefly during the Pleistocene Age of the earth.¹⁷

We can call the land that used to be called Filistin in Arabic and which is called Palestine in Hebrew - either name we wish according to our convenience.¹⁸



The Semitic Race

At the heart of Qahira Sector are the Semitic people. They evolved 15,000 years ago which was also the beginning of the Vedic Civilization of the Aryans in the Caucasian region. At that time the world population was about two million of scattered tribes of nomadic hunter gatherers, early agriculturists, stone-builders, astrologers and nature worshippers.

“In Sanskrit, Semitic is called “samiti” meaning a society or tribe.

The Semitic race is an important blended race. The Semitic race is a blending of Central Mongolians, Alpines, Mediterranean and Negroids. This blending took place 15,000 years ago and is known as the Semitic race of today. This race is characterized by its perseverance, intellectual orientation and high degree of tenacity. Their original abode was the central and southern portions of West Asia, now commonly known as the Middle East, excluding Persia.

The Semitic lands stretched from Eastern Europe to western Asia, that is, from Turkey in the north to Eritrea in the south - the ancient Abyssinia, modern-day north Ethiopia.”¹⁹

Through intermingling with these people but mainly the Caucasians and Sahara Africans the Semitic population was born. Some of these Semitic people resemble Negroids and others Caucasians. Some have fair skin while others have brown skin; quite a number of them are curly-haired and an equally large number are straight-haired.

Today we can see that there is some Negro influence and some Aryan influence in the Semitic countries but Vedic influence is negligible though it cannot be altogether discounted.

Certain cultural practice like male circumcision is an ancient practice of the Semitic people irrespective of caste, creed or nationality. It was not originally a religious ritual, but tradition or custom. When Prophet Moses converted some of his contemporaries to Judaism, and later when Prophet Mohammed converted some local people to Islam, neither prophet dared to instruct their new followers to discard the old customs they followed, consequently the old customs continued after their conversion. Some say that it may have originated in Egypt as it is depicted on temple walls.

“Human beings readily accept traditions without seeking the reasons behind them. Since ancient days the Semitic people have been observing the practice of circumcision. Moses and Prophet Mohammed accepted this system which today has become tradition”.

The Semitic race had Hebrew and Arab as sub-races. They were very close and had very similar cultural characteristics.

“In ancient times both the sub-races, Hebrew and Arabs, had a network of lanes branching from the main road of the town, and the people were fond of restaurants or eating houses”.

The Semitic race produced three religions of today.

“Islam, Judaism and Christianity are all Semitic religions and have fixed days of worship – Friday, Saturday and Sunday respectively.”²⁰

Sound of Creation and the Alphabet

The acoustic root of creation is the sound 'a' and hence it is the first letter of the Indo-Aryan alphabetical order. Similarly, in the Semitic alphabetical order, the first letter is 'álif' or 'aleph' or the Greek 'alpha' which means 'a'. And from the Greek we have the word 'alphabet.'

Due to racial influence and of course, climate can also exert a certain influence, the same Semitic alphabet is pronounced differently in Arabia, Persia, Pakistan and Israel.

"The first word forms in all the world's languages were the original verbal roots. By adding prefixes and suffixes many different words were derived. Among the established languages of the world, mainly four can be considered as the root languages. They are Vedic (Old Sanskrit), Latin, Hebrew and old Chinese".

Old languages that evolved and became bound by grammar and are mastered by continuous arduous practice are Sanskrit, Hebrew, old Arabic, Latin, old Greek and Pali.

"Old Hebrew was the original Semitic tongue and was bifurcated into northern and southern languages about 1500 years ago. The metamorphosed southern group is Arabic and the metamorphosed form of the northern group is Hebrew".

Later Hebrew died out when the Jews had to leave the Middle East and settle in Europe and the United States of America. A new language, Yiddish, emerged among the Jews, but now it is virtually extinct.

Hebrew became the official language of Israel when the Jews resettled in the Middle East. Hebrew has close proximity with Arabic. For example, the Arabic words Ibrahim, Yusuf, Yacub and Daud are Abraham, Joseph, Jacob and David respectively in Hebrew.

“The crown jewel of this Semitic land was the Hebrew language. In subsequent times Hebrew divided into two branches. One was medieval Hebrew and the other was old Arabic. We do not, however, have a modern Hebrew language developed from medieval Hebrew because for certain reasons those whose mother tongue was medieval Hebrew abandoned their homeland and scattered to various parts of the globe. Due to this, their original mother tongue disappeared. Those ancestors of theirs who returned to this Semitic land have resuscitated medieval Hebrew and put it to use in their everyday activities. They have also brought back to life the Semitic script of that era. In addition, they have made significant strides towards the creation of a new literature. I was very happy to see these efforts to create a new literature when I was in Israel.”²¹

“In Africa, languages differ according to climatic conditions and river basins. Several Negroid tongues originated in the south of the Sahara, and altogether there are 27 dialects. In the north of the Sahara the original language was Egyptian. When the Arabs conquered Egypt, the language was influenced by Arabic, and dialects and sub-dialects developed. From Morocco to Iran and from Lebanon to Yemen, Arabic is spoken.”²²

Although the relation between Latin and Arabic is a distant one, they are not altogether unrelated. However the connection was through Hebrew and Greek. Hebrew is a near contemporary of Latin; it is

between an Aryan and non-Aryan language. The Old Testament was first written in Hebrew. Later it was translated into Latin. The Vedic word agastya is also found in Hebrew and Latin as Augustine or Augustus. The name of the month of August is also derived from the word agastya.

“Arabic is a moderately developed language. Nowadays several states, especially Iraq and Egypt, are making full-fledged attempts to create a new Arabic literature. In Egypt one sees the clear influence of French literature over Arabic literature. Egypt was under French influence for quite some time. After that the British influence increased and as a result it benefited from the literature-building work of both English and French. Although Iraq did not get this opportunity it is moving ahead rapidly”.

Persian or Farsi is not a Semitic language. It is an Aryan language and a distorted form of the southern branch of Vedic. For example the word ‘pedar’ comes from the Vedic word ‘pitr.’ Europe’s Latin family of languages contains a large number of words descended from Vedic, e.g. Petar, pere, father, etc., have all come from the Vedic word pitr. Pitá means “he who rears”, or “he who protects.” From the word pitá comes the old Turkish word itá – in medieval Turkish atá/átá. Kemal Pasha did a lot for the people of Turkey so he was called Kemal Atatürk.

“The Persian and Afghani languages are very close to Rg Vedic Saṁskṛta. For example, “asti” is Saṁskṛta and “astá” is Persian; “bhrátara” is Saṁskṛta and “biradar” is Persian. Persian is the grandchild of Rg Vedic Saṁskṛta.”²³

Medieval Farsi was a developed language and its literature achieved significant development. While modern Farsi literature has also moved forward, its speed is comparatively less than that of medieval Farsi.”²⁴

Script

In the present world there are four types of scripts – Indo-Aryan, Semitic, Occido-Aryan and Mongolo-Chinese scripts.

The Mongolo-Chinese scripts are pictorial scripts – all the letters of the scripts are pictures. They contain about 1055 letters. In the Occido-Aryan scripts there are 20 to 35 letters. In the Indo-Aryan scripts there are about 50 letters, and in the Semitic scripts there are 20 to 30 letters.

“Preserving vast wealth of knowledge through memorization was no easy task. Due to the pressure of necessity they devised written symbols, beginning with pictorial script. In the East, this took the form of the Chinese system of pictorial script, and in south Asia and central Asia it took the form of linear script. This linear script, over time, became divided into two main systems. One was written from left to right - the Aryan and Indo-Aryan scripts, such as Bengali and Roman, and the other - the Semitic scripts, such as Arabic, was written from right to left”.

Arabic, Persian or Farsi, Urdu, Sindhi, Kashmiri, etc. come under the Semitic scripts and are written from right to left although some may not be Semitic languages. Farsi is written nowadays in a changed and expanded version of Arabic script. In other words, it has increased the number of letters according to its needs. Old Farsi, however, was not written in Arabic script. This has only taken place in the last 1000 years. Prior to that Farsi was written in the Bráhmii and Kharośthii scripts.

“The Aryans did not have their own script and thus were first introduced to the written alphabet after coming in contact with the Dravidians. The Dravidians of the Harappa and Mahenjodaro civilizations of India were already using a script, the Saendhavii script; after the Aryan migration into India, that script became transformed into the Bráhmii and Kharośthi scripts. Brahmi is written from right to left and Kharosthi from left to right.” (Between 7000 to 5000 years ago)

The Sumerian Civilization was closely connected to the Indus Valley civilization and thus influenced in their language and script, astronomy, science, irrigation and all-round development.

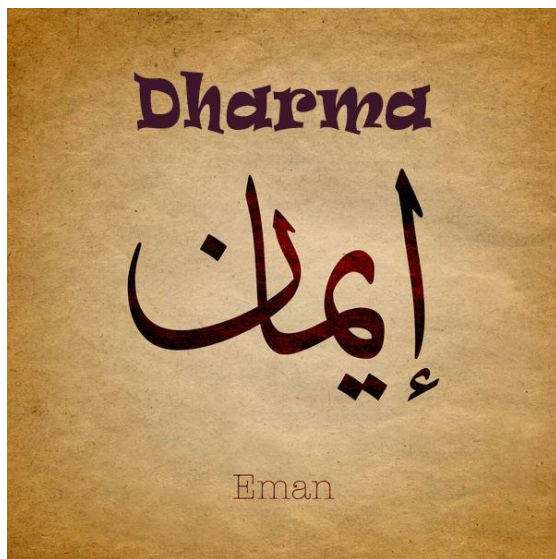
Arabic and Hebrew scripts belong to the same family, just as the two languages do. Moreover, the old Greek script and the ancient Roman script used to be used for Latin, which is indicative of the connection between them. In order to reform the Turkish alphabet and spelling, Kemal Pasha (Kemal Atatürk) introduced Roman script.

“Arabic, Persian, Urdu, Sindhi, Kashmiri, etc. come under the Semitic scripts and are written from right to left. This is difficult to write and takes a long time to print. Malaya has abandoned Arabic script and adopted Roman script to overcome this difficulty... Those who oppose it do so out of local sentiments... At present Roman script is the most scientific script. Future generations may evolve a new script.”²⁵

About 2000 years ago English did not have its own script. The present script is Roman script with a little modification. The origin of Roman script is Greek script, and the origin of Greek script is Old Hebrew (Semitic) script.²⁶

During Shiva's time (7000 years ago) the people were acquainted with the science of phonetics, that is, the intonations of the letters.

It was indeed the Tantrics, and not the Vedics, who invented script and acoustic science. So far as correctness of pronunciation is concerned, the Tantric mode is to be accepted, not the Vedic. Remember that each of the fifty letters of the Sanskrit akśaramālā (alphabet) constitutes one acoustic root of Tantra. It was for the purpose of spiritual practice that the Tantrics had discovered these roots. Here the Aryans deserve no credit at all."²⁷



"Dharma" in Sanskrit denotes the path of human welfare, it is called imán in Arabic, Persian, Pashto, Urdu and very similar to other languages.

Vedic Civilization

The Aryans moved from the area of Switzerland because of increasing cold around 26,500 years ago during the last glacial maximum. That's when the glaciers were at their most extensive. They probably followed the herds of steppe animals east as Eurasia was less glaciated than Western Europe. They reached southern Russia and found a good place to live until the end of the ice-age about 20,000 years ago. Steppe animals became less as the habitat changed so they domesticated the wild aurochs, the ancestor of the modern cattle and became nomadic herders.

Then they went in search of better pastures ... as the saying goes. One group eventually made their way to India.

"The Aryans who are known today as Caucasians originated from Switzerland. To escape from the snow in Switzerland, they turned eastwards to the Caucasus region to seek refuge in the first lap of their journey.

The second home of the Caucasian Aryans was Caucasus Ural and part of the Volga River Basin of the Volga River. As the land was full of pebbles and excessively cold, these Aryans were forced to remain idle for the major part of the year. They constantly worried about where their next meal would come from, and were compelled to hunt wild animals for food. In order to survive, they had to leave in search for new lands and new horizons.

This time they moved southwards. The branch of Caucasians Aryans that moved westwards are the Europeans or Euro-Aryans of today. Those who travelled southwards became the Aryo-Iranians or Aryan-Persians. They settled for some time in Persia. Owing to their

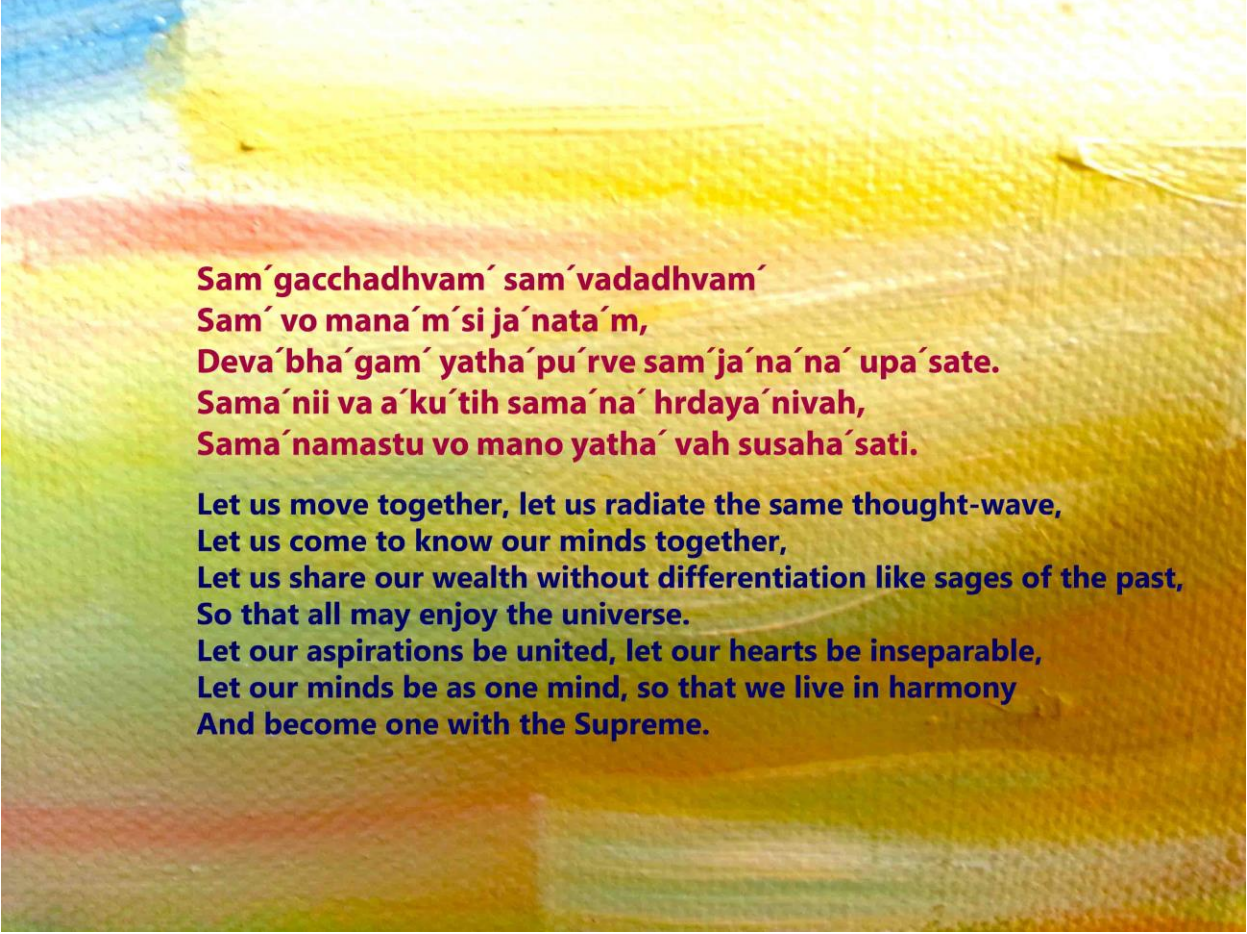
physical proximity to the Caucasian branch of Aryans, the Aryo-Iranians retained most of their Caucasian looks and appearance. Though the lustre in their physical complexion disappeared, it did not turn blue-black or dark.

Another group of Caucasian Aryans travelled to the east. They went to the basins of Gaunga and Yamuna, to the Brahmaputra and Brahmaniidesh via Gandhara (Afghanistan), Kashmir, Saptasindhu (Punjab) and Haritadhanya (Haryana). They continued to move eastward ...”²⁸

The most developed civilization that traversed Qahira Sector was the Vedic Civilization dating back to 15,000 years. The legacy of this Vedic Civilization is in its oral tradition that has survived in the Vedas and the Vedic or old Sanskrit language. The evidence of the height of this civilization lies in its rich language, spiritual content and power of expression of the Vedas. The first Veda or Rgveda was composed in the Caucasus between 15,000 and 10,000 years ago. As these nomadic Aryans continued their journey their sages or seers composed the Yajurveda partly in what is modern Russia, in Iran (Áryańya Vraja), Afghanistan (Gándhár), and northwest India between 10,000 and 7000 years ago. The peak of the Yajurveda thought was the first conception of monotheism or the realization of one Supreme Being above all animistic gods and goddesses.

“The Yajurvedic era saw the all-round development of these people, and the resultant development was the Brahmanaváda – the doctrine of monotheism. During this era not only was there a noticeable intellectual development among the general mass of the Aryans; among the munis and the rśis [intellectuals or seers], philosophy and spirituality also attained a brilliant height of expression.

The Brahmaváda of the Yajurveda was a lot deeper and clearer than that of the Rgveda.”²⁹



**Sam´gacchadhvam´ sam´vadadhvam´
Sam´ vo mana´m´si ja´nata´m,
Deva´bha´gam´ yatha´pu´rve sam´ja´na´na´ upa´sate.
Sama´nii va a´ku´tih sama´na´ hrdaya´nivah,
Sama´namastu vo mano yatha´ vah susaha´sati.**

**Let us move together, let us radiate the same thought-wave,
Let us come to know our minds together,
Let us share our wealth without differentiation like sages of the past,
So that all may enjoy the universe.
Let our aspirations be united, let our hearts be inseparable,
Let our minds be as one mind, so that we live in harmony
And become one with the Supreme.**

From the RgVeda

The last portion of the Vedas, the Atharva Veda was composed in India between 7000 and 5000 years ago. This Veda was largely influenced by the highly developed esoteric Tantric culture of India.

This Vedic-Aryan Civilization though has largely dominated and influenced societies in Qahira Sector such as the Hellenic, Egyptian, Sumerian and others. The Vedic language eventually died out and its

richness of vocabulary and expression was retained and reformed in the highly scientific, bio-psychological and acoustic language of Sanskrit of India. Many languages have their roots in this Indo-European or Vedic language, such as Latin and its descendants.

This ancient history tells how early ancestors moved and intermingled with each other. Today no race can claim any superiority because there is no pure race. The meaning of Aryan has lost its value because of thousands of years of intermingling of blood and the development of many new races.

“No race can claim the absolute purity of its blood. Hitler’s claim of the purity of Aryan blood misled people. Europeans are many races: Nordic, Mediterranean, Alpine, Greek, etc.. Indians are also many races: Austric, Austrico-Negroid, Dravidian, Mongoloid, Negroid, etc.. No race is perfectly pure without any blending.

Everywhere there is universal blending. There is no single original race or language anywhere in the world.

Human society is a singular entity. All the merits and demerits of society are ours, they are common patrimony. It is foolish to claim that the merits are ours and the demerits theirs.”³⁰

Time Measurement in Arabia

The science of time measurement was first invented by the Dravidians and later developed by the Vedic Indians and the Arabians (not the present Arabians, but the Arabians who lived 5000 to 6000 years ago).

According to the Arab theory, the easiest way to measure time is to think of the Earth as being fixed. Of course, the Earth is not fixed, but for the convenience of recording time – which is a relative calculation – one may think of it as being so. It will only be possible to measure time accurately if the Earth is accepted as being fixed. But in other countries in those days people believed that the Earth was in motion. They also knew that it is round. During the days of the Rgveda, however, people's general knowledge was not very developed and on this particular point there was some difference of opinion. According to some, the Earth was triangular; according to others, it was square, but from the days of the Yajurveda (10,000 years ago) it was known that the Earth is round.

According to the ancient Arab theory, it was assumed that the Earth is fixed and the sun is moving around the Earth. If time is calculated according to this supposition, it will be accurate. If on the other hand, it is accepted, that the Earth is rotating, it will be difficult to measure time as there will be no point to start the measurement from. The people of those ancient days thought that if sunrise to sunrise (ahorátra) was a period of twenty-four hours that will make one full day and night. The period from sunrise

to sunset was called "ahan." This word "ahan" is found in the word "saptaha;" sapta means "seven," ahan means "day." In Saṁskṛta, measuring is called "māpa" or "māna." So the period from sunrise to sunset is called "dinamana" or "day-measurement" and the period from sunset to sunrise is called "ratrimana" or "nocturnal measurement." The Latin adjective for night is "nocturnal." In Vedic, "naktram" is the equivalent term for "night." "Madhu naktamutaśaso"- "Let night and day be as sweet as honey."

The Western countries learnt the science of time measurement much later."³¹



Petra, Jordan

Egyptian Civilization

There is no doubt that we find ample traces of evidence of a highly technologically advanced society in Egypt and with its neighbors Greece, Mesopotamia, Lebanon, Syria and Turkey. Egypt might have even had a link to similarly highly advanced Atlantis. What went wrong? What was the demise of such highly advancement that they have vanished and only leave us in awe and wonder of their architectural feat which hardly can be matched even today?

“How does the development of civilization take place? Civilization has an intimate relation with science. They progress together. But where scientific progress supersedes civilization, there civilization meets its Waterloo. Take, for instance, the history of Egypt and Greece. So long as the scientific progress of these two countries did not supersede civilization, civilization prospered very well. But when the ingredients of enjoyment grew up in abundance, the civilization of both countries got destroyed, because science had occupied a higher position than civilization.”³²

In these words of Baba lies the key to understand how the advanced and technologically developed society of Egypt and other places could disappear from humanity's onward march. Was it not for the just hands of Providence who else could have put things right on track? If we are to accept the workings of gods – there must be the One Supreme above all who is the Supreme Controller. When the laws of the Universe are gravely broken and when there is degeneration nature reacts through catastrophic events and other means and adjusts the physical with the metaphysical cosmic flow. From ancient times many groups of people and even highly scientifically advanced

civilizations came into existence. Some of them somehow managed to drag on, some became extinct and some continued to exist in a metamorphosed form.

The Egyptian Civilization was the society of the warrior-pharaoh-military rule similar to other places around the world during the same era.

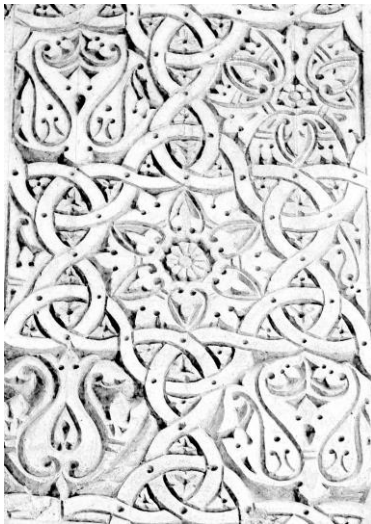
“The Vedic age, the age of the Mahábharata in India, ancient Greece, ancient Egypt, even some societies of today – all have been singing and resounding with heroic tales of the warriors’ rule. Their existence, be it long or short in human history, stirs up a sensation”.

Society moves in a systaltic motion – every civilization has to evolve to the next phase after reaching its height or experience its natural decline and eventual doom by being overtaken by a more vital force.

“The same is the case with Egypt. It was fully developed in the spheres of art, architecture and science. It is the Egyptians who made the pyramids which needed subtle geometrical knowledge. Moreover, they were also very advanced in the sphere of civilization. Despite this, they could not prevent their defeat. Today’s Egypt is the Egyptian form of Arab civilization.

Whether we like all the features of ancient Egyptian civilization or not, it could definitely claim some special characteristics. But the conflict of waves that occurred in its inner body weakened the collective waves of the society as a whole. The various social groups from Asia and the southeast European countries were inherently stronger in their collective waves than the Egyptians themselves, and this led to the destruction of the Egyptian civilization.

However, a proper assessment of this historical occurrence will reveal that the ancient Egyptian civilization was not completely destroyed. Although many of the above-mentioned social groups were less in development of coherent sensibility (samívedanashiila) but had greater physical vitality than the ancient Egyptian civilization and were therefore able to destroy both the vital force of its civilization and its social structure, they themselves were influenced by the greater sensibility of the ancient Egyptian civilization.



The greatest blow to Egyptian civilization came from the section of Arab society that was imbued with Islamic ideology. Due to the influence of these new Arab thought-waves (bháavadhára), the new Egypt became dissociated, in its thought-waves, from ancient Egypt. Thus modern Egypt has ideologically nothing in common with its ancient past”.

We may call Egypt today as a transformed contemporary Egypt which is a mixture of Arabian civilization and Islamic religion. Yet there are keepers of the ancient wisdom and links from the past to the present. There are the ancient footprints of the 'gods' who walked on the sandy land and left huge marks on monuments that baffle the human intellect and ability of today.

The Arab culture was not only full of vitality, it also had a distinct sensibility of its own. Although the vitality of the Egyptian traditions was destroyed at the time of the Arab invasion, Egypt's inherent sensibility was not. What remained of Egyptian sensibility was diametrically

opposite to the new Arab thought-wave. The Arabs assimilated the antithetical Egyptian sensibility, and as a result the Arab thought-wave was considerably weakened. As a result it became impossible for the Arabs to conquer Europe. This was also one of the main reasons for the retreat of the Iberian Moors.

One question remains. Since ancient Arab thought-waves and Islamized Arab thought-waves were different from each other, why did the former not destroy the vital force of the latter? Actually, many ancient Arab thought-waves were assimilated into the Islamized Arab thought-waves. Where there were differences, there was tremendous conflict. However, a common ideology (ádarsha) and a common spiritual awareness, both accepted by a large number of people, greatly helped the Islamized Arab ideas to establish themselves over the ancient Arab ideas.

Islamized Arab ideas suffered the same set-back in Persia on the east as they did in Egypt on the west. Persian society had its own distinct characteristics and only accepted Islamic thought-waves externally, while its own Persian ideology remained for a long time as a subterranean flow. It remains even today, though only as a thin current."³³

Although Egypt is one of the places on Earth where highly advanced technology was developed, where its civilization once preserved mummies and developed so many spectacular things, yet it also had its dark sides that we may not even have heard of. For example Baba mentioned that **"when a pharaoh in ancient Egypt died, his queens, who may have numbered in the hundreds or thousands, were burned to death on his pyre or buried alive in his tomb. People of those days accepted it as a**

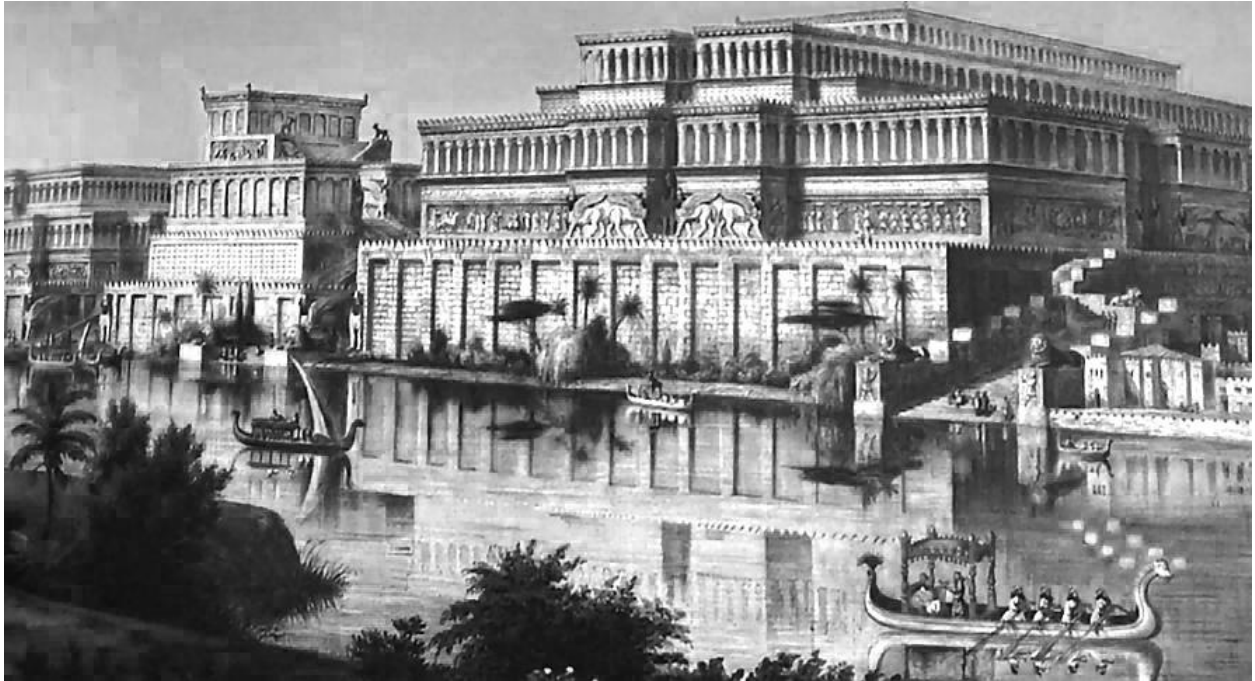
normal practice. That custom is now no longer in existence. Just like the colourful pageantry of Egypt, it has become a thing of the past. That custom is now dead and gone.”³⁴

Such practice is known from the Sumerians and it may have been so that Egypt was influenced by the highly developed and older Mesopotamian culture that was closely related to the Indus Valley civilization. The spirit of times moves on with a deep yearning for balance and social justice for all. There were many glorious achievements, and there are still today. There was exchange and trade with Egypt and other countries via the port at Alexandria or Iskendria which was home to the historically renowned library.

“Although the original homeland of papyrus was Egypt it was the Greeks who first discovered it. The word pá-pirás is also originally an old Greek word. With the appearance of European civilization they came in contact with papyrus. There are a good number of Latin manuscripts written on papyrus scattered about in different places in modern-day Europe and Central Asia. The Catholic Church service used to be held exclusively in Latin. At the beginning it was written on papyrus leaves. Even the English word “paper” comes from the word pá-pirás. The pronunciation of “papyrus” is pá-pirás. The correct pronunciation of “paper” is pepár. If paper is read over and over again its meaning becomes “pepper” Papyrus leaves were used in the church long after the invention of paper.”³⁵

Egypt is ever-alive and building on its glorious past a new future linking Africa to the Middle East and the Middle East to Europe and Asia. She is a blessed Mother who embraces protectively all her children, the ancient, the present and the future. She is at the front of social change and a great bastion of the world around.

From 'Assyria' to 'Asia'



While the Vedic Civilization was entering Qahira Sector from the West the Tantric Civilization was entering from the East. There was blending of people and their cultures and new civilizations emerged.

The Alpines and the Mediterranean Aryans had a great influence on the Hellenic, Sumerian and Egyptian civilizations. Although these societies developed distinct features they all had Vedic influences. The Nordic Aryans and the Dravidians, who are a blend of the Negroid and Austric people of India, were responsible for the Indus Valley civilizations.

For 2000 years Assyria became a major Mesopotamian kingdom and empire of the Near East and the Levant (2500 to 600 BC). Originally the Asuras were a clan from the Koyel River basin near Ranchi, India

and with time settled and mingled in Central Asia. This may have been much before the time of Shiva who lived 7000 years ago. From the word Assyria the term 'Asia' came about.

"The Asuras originated here (West bank of the Koyel River) and developed their own separate culture. Later they left and headed northwest in the direction of Europe. A few words from their language can still be found among the Gypsies of central Asia and in the Romansch language of Europe".³⁶

At its peak the Assyrian empire stretched from Cyprus, East Mediterranean to Iran, from Armenia and Azerbaijan to Arabia, Egypt and eastern Libya.

The Asuras were looked down and treated arrogantly by the Aryans. There are mythological tales about the fight between the 'Suras' or 'Devas' or 'gods' or Aryans and 'Asuras' or 'demons.' The Aryans were arrogant and skilled warriors. The story goes that the Asuras approached Shiva for shelter which he granted them. They were well aware of Lord Shiva who lived in the Himalayan region and they carried His teachings and practices. The original inhabitants of Kashmir were the Kash people. They were of Assyrian origin and also practiced the teachings of Shiva. Shiva's role was to bring about peace between the Vedic Civilization of the Aryans and the Tantric Civilization of greater India.

"When the Asuras, who were most hated by the Aryans, approached Shiva for protection from the Aryans, He readily gave them shelter. Who were these Asuras? In Central Asia, there was a country called Assyria, whose inhabitants were non-Aryans, and very hostile to the Aryans. The Aryans used to hate them intensely. Even today, some of the descendants of this Asura community can be found in the district of Palamau and some other

parts of modern India. Asuras were not abnormal creatures fifty feet tall, with over-sized noses, ears and teeth. Rather they were ordinary humans, like us. The only difference was that they would not accept anything Aryan – the Aryan code of conduct, the Aryan religion, etc. Anything related to Aryanism was repugnant to them. This was the only difference between the Aryans and the Asuras, and for this reason the Aryans considered it an act of virtue to kill the Asuras. Those Asuras approached Shiva for shelter, and He granted it.

You may have noticed in some pictures that the Asuras are praying before Shiva and singing eulogies, and Shiva is granting them boons and coming forward to help them against the gods. Here “gods” means the Aryans, who were bent on annihilating the Asuras. Just as the present-day Aryans have almost succeeded in eliminating the Maori tribes of the Australian continent, just as the Aryans have almost succeeded in destroying some tribes in India, similarly, in the past, the Aryans wanted to exterminate the Asuras. But Shiva protected them. He would say, “If I do not protect them, who will give them shelter?” I do not accept that the Aryans as a race are superior and the Asuras inferior. No one has convinced me on this point. Actually they were a lot more civilized and educated than the Aryans. They were Shiva’s obedient devotees and followers.”³⁷

There was a sub-group of the Asuras called the Scythians that ruled further north of the Assyrian lands. Their reach stretched over a vast area with Greeks in the West, Celts in the North and China in the East. The Scythians came again to India just after the Aryans. The non-

Brahmins of Maharashtra and Madhya Pradesh who are short with a dark complexion are of Scythian origin.

“Later on the Scythians, both in India and outside, were a branch of the Asura community. The Scythians were mainly earth-coloured; they were short but stocky. They were not actually Asuras, but a sub-tribe of the Asuras”.³⁸

During the time of Shiva the Assyrians or Asuras were the devotees and followers of Shiva. They carried the teachings of Shiva into their lands from Kashmir where the indigenous people lived namely the Kash, the Scythians, the Euchi, the South Kusán, etc. They passed the Indus Valley civilization, the Sumerian civilization and reached up to Haran in Turkey. They had moved and mingled in these lands long before Shiva's time. They were possibly part of Shiva's company to the Alps.

At the height of the Assyrian civilization was the age of Lord Kṛṣṇa 3500 years ago. The Assyrian kings were greatly influenced by Kṛṣṇa's teachings and implemented them in their lands and beyond.



Tantric Civilization

The history of Tantra dates back before the Vedas - that is more than 15,000 years ago. Tantra has not been well understood or misunderstood even until today. The reason is that above all it is a subjective practice more than a theoretical or intellectual external affair. Only spiritual seekers who aspire their own transformation to higher consciousness come across tantric gurus who teach them individually.

Nowadays people are more familiar with the Chinese Tao which originally comes from Tao-ta or Tantra. An inherent practice of Tantra is meditation or Dhyan that became Chan in China and Zen as it is popularly known in Japan. The outstanding Tantra Gurus of the past are Shiva, Krsna and Shrii Shrii Anandamurti of recent years.

“The significance of the term tantra is “liberation from bondage”- the bondage of dullness, or staticity. The letter ta is the seed sound of dullness. And the root verb trae suffixed by da becomes tra, which means “that which liberates” – so the spiritual practice which liberates the aspirant from the dullness or animality of the static force and expands the aspirant’s spiritual self is Tantra sádhaná. So there cannot be any spiritual practice without Tantra. Tantra is sádhaná (meditation practice).”³⁹

The sedentary early indigenous Indian people had ample supply of food and did not have to move or struggle excessively for survival. They had developed Tantric practices which were systematized and refined by Shiva. Lord Shiva therefore can be considered as the Father of Tantra and Yoga not only for India but the world. Shiva and Tantra are synonymous. He did the first initiations into the transformative spiritual Tantra practices and his disciples spread them wide and far. Later Tantra influenced Buddhism and Jainism.

“Tantra had its origin in India, and Shiva gave a systematic form to it. Of course, Tantra in its Káshmiirii and Gaodiiya (Bengali) Schools did exist before Shiva, but in a scattered and crude form.

Tantra has chiefly two branches, the Kashmir branch and the Bengali branch. The Kashmir branch was practiced to the west and north of Kashmir: - Gandhar (Afghanistan), Aryanyavraja (Iran), Arabia, Mesopotamia, Uzbekistan, Tajikistan, Mongolia, Outer Mongolia (China) and a large part of Siberia. The Shaeva, Shakta and other schools of Tantras were practiced in accordance with the Kashmirii system in all these places.” ⁴⁰

Shiva's popularity spread like a balm of peace. The Harapa and Mohenjodaro civilization along the Indus River was devoted to Shiva. 'Harapa' literally means 'Father Shiva.' Similarly the city of Haran in Turkey carries the name 'Hara' of Shiva.

Although societies of today have changed, yet where there is real transformation from crude to subtle, there is Tantra. Where there is the sincere yearning for the experience of divine consciousness, where there is effort for wellbeing, effort for natural healing, effort for higher aesthetics through music and dance and for spiritual progress ... there is Tantra.

“Shiva reorganized the whole vaedyak shástra (Natural and Ayurvedic medicine) and gave it a systematic form. This not only immensely benefited India, but later also brought about significant improvements in the alchemy, the alchemistry and the medico-chemistry of Central Asia. This was no ordinary achievement.

Not only in India, but in quite a large part of the world, in every sphere of life, the laws and injunctions of Shiva

alone prevailed for a long time. Even today the civilization of modern India is intrinsically Tantric. On the outside only is there a Vedic stamp. Or if we take the Indian civilization as an enameled ornament, then its gold is Tantric, and the enamel Vedic.”⁴¹

Shiva invented the musical scale by using the pure sounds of animals in nature.

“Based on the sounds of seven creatures, Shiva evolved the surasaptaka. This seven-note scale, which made the rhythm sweeter and more graceful, includes the sounds of śaḍaja [peacock], rśabha [ox], gāndhāra [goat], madhyama [horse], painḁama [cuckoo], dhaevata [ass] and niśāda [elephant]. By taking the initials sounds – śa from śaḍaja, re from rśabha, gā from gāndhāra, mā from madhyama, pá from painḁama, dhā from dhaevata and ni from niśāda – Shiva made the surasaptaka śa-re-gā-mā-pā-dhā-ni.

In Western music, we find do-re-mi-fa-so-la-ti-do - do is repeated, and it is counted as part of the scale. That is why instead of saying surasaptaka or "seven-note musical scale," Western musicians call their scale an "octave.”⁴²

Shiva also invented the first musical instrument called the viina. Other stringed instruments evolved later, some in India, some in Central Asia, and some in Áryanyavraja or Iran (Persia). In the Persian language, si means “three”, so the instrument having three strings is called sitar.

“With the harmonious blending of the resonance of the stringed instrument with the seven basic musical notes emerged the first viiṇa or viiṇ or rudraviiṇá of Shiva.



Various kinds of stringed instruments were built later on by fixing bridges and frets to this first stringed instrument.

The violin was invented in eastern Italy and the sitar in Persia (Iran). Nearly all the other stringed instruments were invented in India. The ektára was first used by the Baul community in Rárh.⁴³

Epoch-making Progress

The first major impact of deep and wide reaching progress in individual and collective life occurred about 7000 years ago, the era of Lord Shiva. A full-fledged civilization, with the four symbols of advancement – agriculture, the wheel, dress and script – started then in its very basic form. From this period onwards waves of spiritual humanism vibrated the collective mind. Spiritual practice or sáadhaná was first started by the Indo-Tibetans (Austric/Dravidian/Tibetans) and by the Mediterranean Caucasians. Later on, it was learnt by the Mongolians and the Alpine Caucasians, and still later by the Nordic Caucasians.

This wave of progress had its trough around 3500 years ago that caused the advent of Lord Krsna. Lord Krsna, the same spiritual manifestation or Mahasambhuti as Shiva built on the spiritual humanism. He carried on the all-round teachings of Shiva and established the wave of Bhakti and Karma Yoga. On the social level he consolidated the dharmic or righteous rule of kings. He was a perfect example of an ideal and just king who would unite with other kings for the collective good and oppose any tyranny of ruthless rulers.

It took long many years of struggle for the greater decline of imperialistic lustful invasions and slaughter of peaceful and innocent established nations in the vast area of Qahira Sector.

“The old world passed away, yielding to the new, and the speed of the social momentum greatly increased. Even before the historically famous Buddhist Age, well-constructed and dynamic societies had evolved in China and Egypt, yet the dynamism of these societies cannot be regarded as the second stage of progress. The reason for this is that in spite of the fact that they came after the Vedic civilization, they were actually similar to it in terms

of progress, although they had intrinsically distinctive characteristics.”⁴⁴

Around 2500 years ago the second phase of accelerated progress occurred. It was the waning of the rule of military might (Ks’atriyas) and the dawning of the intellectual era (Vipras). It was the age of intellectual advancement, the beginnings of world religions, widespread philosophy, scriptures, written laws and treaties, the era of Lord Buddha, Charvaka, Licchavii – first democratic republic, Lao Tzu, Confucius, Jainism, Panini the Sanskrit grammarian, Socrates, Plato, Pythagoras, Moses and others.

The world population was about 100 million of which 85% was in Asia. The tug of wars between ruling monarchs and emperors and rebellious intellectuals and religious advocates went on for centuries far into the Middle Ages.

Eventually this intellectual era declined, the idealism of religions gave way to dogmas and materialistic pursuits came to dominate the religious rulers’ societies. Shrewd capitalists emerged and began the new wave of colonialism. Their capital power ruled the world and the ensuing world wars of imperialistic nature reared their insatiable head anew with new force and brought the world community to the brink of total destruction. At the verge of self-destruction, desperate human longing brought about the advent of Shrii Shrii Anandamurti just after the horrific 1st World War.

Baba In Qahira Sector

Complementing the footprints of Shiva and Krsna in Qahira Sector, Shrii Shrii Anandamurti touched a few key points in His historic world tour in 1979.

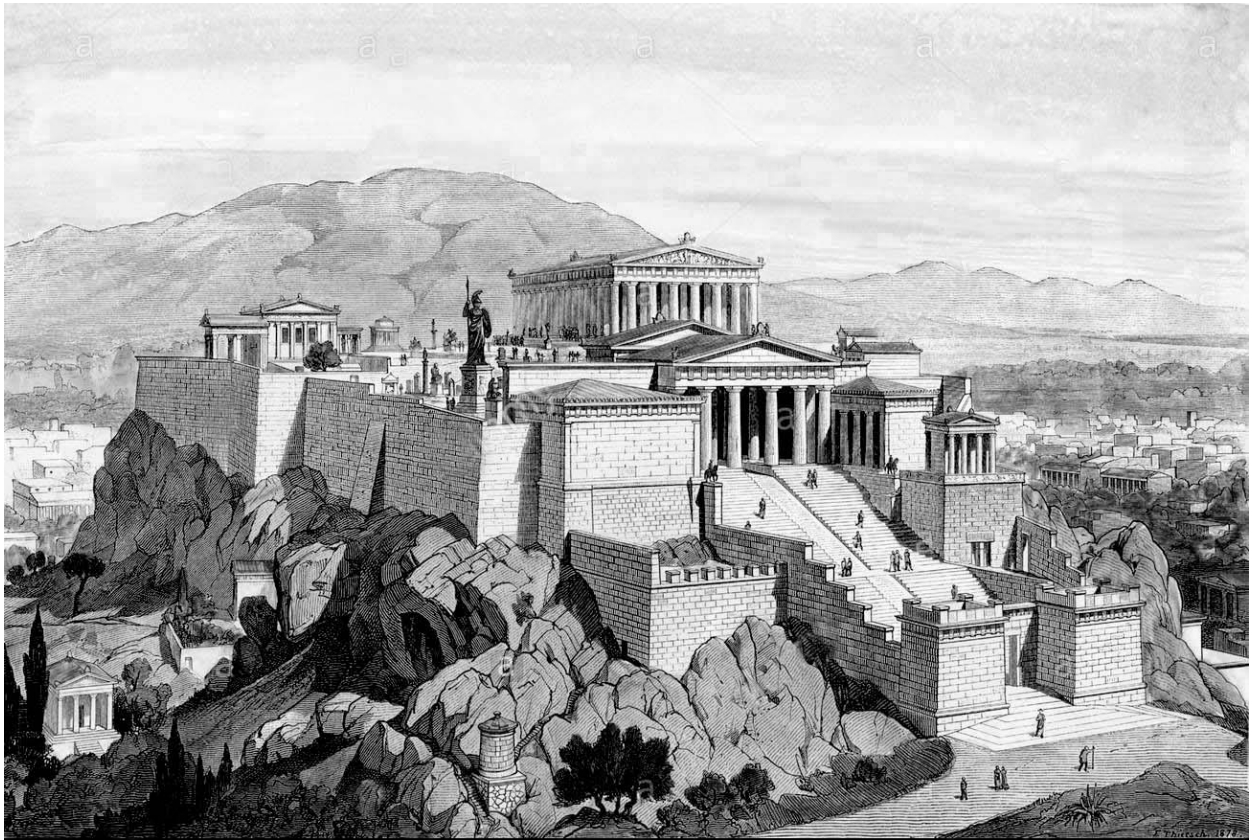
Until then Baba had worked in India and with His mission full of revolutionary ideals passed through the stages of opposition, persecution and recognition. He had sent out his missionaries into the world already one decade earlier but only after His release and recovery from six and half years in prison He moved out into the world from India.

During the same year He declared that now everyone in the world feels the attraction to the Supreme and very soon even animals and plants will experience it. Thus 1979 was a big turning point towards a new era of global spiritual awakening. Humanity had passed the threshold of our dark age of domineering matter-ceteredness into a new era of the dawn of spirit-centeredness or Neohumanism.

Baba is foremost a spiritual Guru. Yet a spiritual master can be realised only by those who seek spiritual guidance. For the rest of the world He remains enigmatic or at best a social personality. In His own words His autobiography goes like this: 'I was a mystery, I am a mystery and I shall be a mystery.' He gathered around Him people from all walks of life, yet mostly quite ordinary people with whom He interact in a personal and cordial manner. At the same time He left behind gems of guidance for posterity on a massive global scale in the fields of science, economics, politics, music, education, philology, agriculture, history, yoga, bio-psychology and philosophy.

The following are experiences of individuals around Baba during His brief visit to Qahira Sector and His significant discourses for the benefit of this region.

Athens



Baba came from Taiwan with a two weeks rest stop in India and unexpectedly landed in Athens as a brief transit on His way to Israel, Istanbul, Iceland and further on to Jamaica and Venezuela. Here are some personal accounts of Baba's visit to Athens:

Acarya Tapesbharananda Avadhuta: We landed at the airport very early in the morning. The local Dada and Margis were informed and were waiting to receive Baba. We did not have an actual official programme in Athens and were in transit to Tel Aviv. We were

supposed to wait for nearly twelve hours to catch our connecting flight and therefore the airlines arranged for us to rest in a nearby airport hotel.

Upon reaching the hotel, Baba informed me of His intention to go for a walk after two hours and also that He wished to give darshan (address a gathering). Accordingly I informed our local guardian Jayanta and other Margis and arrangements were made.

At Jayanta's residence Baba gave personal contact to several Margis followed by general darshan preceded by kaoshikii and tandava dance. After the programme, the lady of the house was eagerly waiting for Baba to take His meal, which she had lovingly prepared. However, Baba wanted to return immediately to the hotel. We were all taken aback by His unusual request. All tried to persuade Baba to take His meal first but He insisted to return forthwith to the hotel. We packed the food and left for the hotel. In the car, Baba was in a rather serious mood.

When we reached the hotel we were surprised to see many police officers there looking for us. As we were transit passengers we were supposed to be confined to the premises of the hotel. The police officers questioned the hotel manager and wanted to press charges on him for allowing us to be away. We explained our absence to the police and settled the matter. We then realised why Baba insisted on going back to the hotel without taking His meal.

'I am here with Baba!'

Jayanta: It was 11 September 1979. I had just finished work at 6 a.m. I was trying to decide whether to eat two oranges or sleep - I was both tired and hungry. I ate one orange and the phone rang. Dada Ramananda was on the line: "Jayanta, I'm here with Baba in Athens!" "No, Dada!" "Yes, I'm here with Baba!" It took several more attempts to convince me that he was serious. They were in the transit lounge of the airport. I took off immediately, went to the jagrti, told the Dadas to round up the Margis and left for the airport.

When I got to the airport, I spent some time convincing them to let me into the transit area. They told me to go, but to remain inconspicuous. I made my way to the area, and saw Baba sitting with all the Dadas, Didi Ananda Karuna and Dr Pathak. Baba didn't say anything. Ramanandaji said something to the effect that they were stuck in transit and they didn't have visas for Greece. The plane had been delayed due to mechanical reasons, and soon enough a bus transferred all the passengers including Baba to the airport hotel.

In the hotel I was trying to convince the manager to let Baba out of the hotel for a short while. I kept telling him that my house was only three blocks away and we were only going to take Him there. I pleaded with him for hours. Then, eventually, just as I saw Baba coming down the stairs in the mirror behind the reception desk, he said, "How many blocks did you say?" "Already I told you 50 times – 3!" In fact it was more like 23!

In the previous couple of days there had been a dust storm which had left my car completely filthy. I could hardly see out of the windows. Also, it was only a 2-door car, so Ramanandaji rejected it immediately. The Swiss Margis visiting Greece had turned up with a clean 4-door car. They also had two garlands for Baba. Baba saw that Ramanandaji had rejected my car and walked over to the Swiss Margis. I walked back to my car feeling completely dejected. I was thinking to myself, "Okay Baba, I know that my car is not clean, but still I'm trying my best and after all we're in Greece, not Switzerland." The Swiss Margis garlanded Baba and then opened the back door of their car for Him to get in. Baba gave them a long Namaskar and said, "Thank you." Then He turned around and walked over to my car. I opened the door, and while adjusting the front seat so Baba could get in the back I started to apologize for the inconvenience. Baba looked at me and said "I know everything. Don't worry!" I adjusted the rear-view mirror so I could keep Him in my sight while I was driving.

While we were driving, Baba told me to show Him my palm. He took one look at it and said, "Acha, another planet." Mahadeva, who was

also in the car, pushed his palm towards Baba and said, "What about mine Baba?" Baba turned His head away, "I'm not a palmist."

On the way I said, "Baba, would you like to see the Acropolis?" Baba immediately replied, "Yes, let us see it quickly." We went to the bottom of the Acropolis hill. I asked Baba if we should go to the top. Baba replied, "No, waiting for me at your house are my children."

We drove to my house. Before leaving, I had told my wife to prepare the house for Baba. She had arranged our bedroom for Baba and had also cooked.

Baba stayed all day. He called my boys Rama and Laksman, who were then small boys, to Him and blessed them by putting His hand over the crown of their heads and uttering Sanskrit mantras.

After dropping Baba back at the airport hotel, I was following His bus carrying Him to the airport along with all the other passengers of the delayed flight. Just then the car started to play up, and it was only then that I remembered it had been regularly lurching whenever I had driven it recently. However, for the whole time I had been driving Baba around it had not done it once. It brought tears to my eyes to think how Baba had removed these practical problems for the day.

After giving our salutations to Baba and shouting "Param Pita Baba Ki Jai" as He exited out the immigration gate, I suddenly had an inspired idea. I said to the others, "Whoever wants to follow me come now, but we have to be quick!" Then we ran out the door. Three other Margis followed me as we ran to the car and got in. I drove fast round to the road that runs parallel to the runway alongside the airport. Usually at that time of the day it is full of cars, but this time it was practically empty. We had to drive along to the end of the centre strip with flowering plants along it, do a U-turn at the end then drive back on the other side and stop alongside the plane. There was a low concrete wall with plants above it obscuring the view, but we managed to climb up and saw that only about 10 metres away Baba was standing on the tarmac at the foot of the stairs leading up to the plane. All other

passengers, including His entourage, were already on the plane. We called out to Baba, "Param Pita Baba Ki Jai." Baba did Namaskar and then started ascending the stairs. He went up one step and we shouted "Param Pita Baba Ki Jai!" He turned to us and did Namaskar, then the next step the same thing, then the next the same, and on for each step until He reached the top, gave us one long final Namaskar and disappeared inside the plane. That's as far as I know for then. That was 1979 and the whole day had been like a dream.

The following year I was in India and Ramanandji told me then that he had been observing that whole scene from his window on the plane. Then Baba had taken His seat beside him. Baba then removed His glasses and Ramanandji had seen that there were tears coming from Baba's eyes. Baba removed the tears with His handkerchief, replaced His glasses and commented, "Here there is much love, and in the future there will be more love."



Universal Fraternity

The following cosmic, eternal and universal words were spoken by Baba in Athens - a message on 11 September 1979 from the heart of the Greek civilization that is seen as the source of Western thought:

"The eternal question is: Wherefrom do you come? When you have come, certainly you have come from a certain place. Wherefrom have you come, where will you go and what to do? Wherefrom do the collective and individual worlds come? You know, nothing is destructible. Everything in this world is indestructible. Nothing is finally destroyed. What is known as destruction is nothing but metamorphosis, a change of form. When a small boy of five years becomes a young man of 25 years, you won't find that little boy of five years. But, is that boy dead and gone? No, he lives in that young man of 25 years in a changed form, in a metamorphosed form. So, nothing is destroyed. And nothing comes from nothing, everything comes from something,

This human society, this animal world, this plant world – all of them come from a particular source, and that source is Parama Puruśa, the Supreme Entity, the Supreme Father, whose progeny are all. He is the Supreme Progenitor, the great Father, who creates everything. Human beings, both in individual and collective life have got the same source, the same progenitor. Parama Puruśa is the Supreme Creator.

Now, the second portion, the second phase of the question is – Where do the people stay? To contain something you need a container. Here you are standing in the city of

Athens. It is the container. This city of Athens is contained by the country of Greece. It is the shelter of the city. This country of Greece is sheltered by this earth, this planet earth. And this planet is sheltered by the entire solar system – sun and moon and planets. And this solar system is contained by, is sheltered by, Parama Puruśa, the Supreme Entity. So, human beings and all other beings come from Parama Puruśa, stay in Parama Puruśa, and then finally leave this world. This applies to everybody – man or animal or plant. Whoever comes goes. “Ya ágacchati sah gacchati”. Who has come will go. Nobody will be in this world forever, because movement is the very order of this universe.

Everything moves. This earth moves, the sun also moves, and along with this, the entire world. Nothing is stationary. Everything will have to move. So, those who are staying in this world, will also move with this moving world. And, where will they go? What is their goal? They have to go back to Parama Puruśa, from where they came. So, He is the starting point, He is the originating point, and He is the culminating point of all creatures. Thus there lies an inherent tie of fraternity among human beings, among the living creatures. You are all spiritual aspirants. You are all devotees. You are all going to be one with the Creator. You should remember this inherent tie of humanity. Try to help others as much as you can, because it is the desire of Providence that all will march onward with maximum cooperation. And, if you move along the path of righteousness with the spirit of Universal Fraternity, victory is yours. The blessing of Parama Puruśa is always with you.”⁴⁵

Israel – Centre of Shaeva Tantra



Acarya Tapesvarananda Avadhuta writes in his book *Living with Baba*: "During Baba's tour to Israel, I noticed that He was in an exceptionally light and jolly mood at the Tel Aviv airport. This was indeed a pleasant diversion, a bonus of sorts. I really could not understand the reason for His happy mood.

After His meal, the reason for His happiness became clearer as He told us that this country has a lot of dynamism, energy and spirit. He said

that the Jews were the original Semitic race with their own unique language and culture. He revealed that many things of spiritual value lay hidden in this deeply mystical land. In older times, many mystics used to meditate on the top of the hills at midnight. Israel was, in fact the land where the original concept of madhur sadhana was born.

Madhur sadhana is a very sweet and devotional form of spiritual practice taught by Baba to accelerate the speed of spiritual progress. It is done only by renunciates. In the olden times the systematic form of madhur sadhana did not exist. However, spiritual aspirants practiced a form of meditation at midnight which was similar to madhur sadhana. The madhur sadhana that Baba invented for the present spiritual aspirants is of course more systematic and advanced, keeping with the evolutionary changes in society over time.

On another account Baba repeatedly mentioned that the concept of Madhur Sadhana originated here and that they used to meditate in the hills during the time of King Solomon. They were Sufis. Baba had now formalized the system of Madhur sadhana and that one of the main centers of Tantra or Shaeva Tantra was in Israel.

Baba highly praised Israel. He said that there is no power that can destroy Israel. Parama Purusa doesn't want this country to ever die.

Bábá Arriving in Tel Aviv

Avadhitika Ananda Harimaya: It seemed to me that Bábá had been training me to do His work long before I came to Ánanda Márga. The Hebrew language I had learned in Argentina helped me a lot in addition to His grace, because I soon began to give lectures in Hebrew. I mixed with Jews as well as Arabs. I visited Palestine and the Kibbutzim, which have a system close to our idea of Master Units. It was a most interesting experience, though not an easy one, since some people were very religious, or conservative. Yet others were more open and very kind. On the whole I felt quite at home.

We were not many Ácáryas or Márgis in Israel. There was a lot of work to be done in order to prepare for His visit. At that time I was in charge of Girls Volunteers (GV) which keeps discipline and security at Ánanda Márga events. I had only two sisters to act as GV. We were also supposed to sew some beautiful green and brown dresses for the Kaos'íkii dance.

A house for Bábá was rented in Haifa, and new kitchen utensils and bedding were purchased for His use. We rented a small place for His darshan. Haifa is a very beautiful city, built on the side of a mountain. In the upper part of the city the mountain area includes a section where there are nice houses, in the middle level of the city is the downtown commercial area, and in the lower level is the seashore. Everywhere there are buildings, shops and much greenery.

Bábá arrived in Tel Aviv airport on September 11, 1979. It was such a happy time waiting for Him. Just before His arrival, I had a dream: Bábá had three big eyes, the middle eye between the eyebrows. I remember that upon touching Him, I felt tremendous energy. Later I heard that Lord Shiva used to be described as having three eyes. My dream was very significant, and I could feel His protection.

It was very exciting to know that His plane had landed in the airport. I could feel Him closer. However we had to wait one and a half hours before seeing Him come through the gate. We had been singing kiirtan all this time, and finally my sweet and magnificent Bábá was approaching us. I was in the front waiting for Him. My mind had been disturbed for some reason, but as soon as He approached me, He lifted His hands and made a gesture as if saying, "Move on, move on." We all walked after Him. He sat down on a bench near the exit of the airport.

We all surrounded Him. His eyes met mine, and in a fraction of a second He nodded to the thought in my mind, which was telling Him

what was disturbing me. His smile and His nodding removed my pain. Having Him so close was like reaching the Cosmic Nucleus. There was nothing to want or long for after being in front of Him. The sisters did kaos'ikii, wearing a sari and blouse that the Didi accompanying Bá bá on the tour had brought. That Didi 'saved' us because we had not been able to finish sewing the kaos'ikii dresses.

Then the brothers did tandava dance. Suddenly the airport security came to stop it. Bá bá did not say a word. So we started to go to the cars. I walked beside Bá bá with one Israeli sister. When Bá bá went into a car, which actually had several seats in the back, I thought that I wanted to go with Him. So I can't remember if I asked anyone, but I went into His car along with Him. I sat at the back, silently contemplating Him. Suddenly He turned to me, smiled at me. I turned my head back, thinking there was someone else, but soon I understood there was just Bá bá and myself in the car. So I had the chance to be with Him alone. I kept contemplating Him silently, completely overwhelmed. His face was looking in another direction.

The others were dealing with the authorities, I guessed.

It took us two hours to get to Haifa. I wished that trip would not have come to an end. Next to me in the car were the Didi and Bá bá's doctor, who accompanied Him on the tour. In front of us were Bá bá and His Personal Assistant. In the front seat were the driver and the security guards. They didn't speak English. Words were not important to me. Bá bá took some rest during the trip. It was so natural to be with Bá bá, so close, a most natural experience, travelling with my Father.



Baba in Haifa

As I was the Girls' Volunteer Secretary for the Middle East, it was my duty during Bábá's stay in Haifa to arrange for the sisters' Personal Contact or audience with Bábá. We all went in His room, and He would talk to them and ask questions.

Some Ácáryas were supposed to come from Turkey to attend Dharma Maha Cakra (DMC). So in the meantime we were only a few: Didi Ananda Karuna, myself and a few Dadas. We participated in reporting meetings with Bábá. One time He became very upset that the Wholetimers from Turkey had not arrived yet. I stood up and said that they thought that since DMC was also to be held in Turkey, they did not need to come to Israel. He became very upset at this mistake and He ordered for everyone to come to Haifa at once. And surely, they soon came.

Bábá visited Istanbul, Turkey, but the official DMC was supposed to be in Haifa.

After writing down a list of Márgis who would get PC, the question arose whether they deserved it if they did not follow the 16 Points.

Then Báábá said that everybody should have the opportunity, since He was not to come to Israel in the near future and so all the Márgis got PC. I remember that one of those Márgis was very impressed to feel a tremendous spiritual force during his audience with Baba.

Darshan in Haifa

It was always a unique event to be in Báábá's presence. We were very lucky. Though He had His own ways of making us feel fortunate even if we had never before met Him physically, because His vibrations were and are permanently spreading everywhere.

In this occasion to have Darshan and DMC with only 40 devotees was very special, personal and blissful. In one of the darshans I was sitting next to a Márgi brother. He told me later that while Báábá was giving His talk, he was whispering His name and Baba would look at him lovingly, and when he would open his eyes, Baba would turn His eyes in another direction. This happened several times.

Báábá would also be looking in all directions gracing everybody. During those talks, I had one question in mind that Báábá answered in one of His darshans. The question was: "What does Báábá think of Israel?"

The reply Báábá gave was as follows: "Once a man asked me, how it is possible that such a small country like Israel could stand up to so many enemies?" Then Báábá said, "And I told him that those devotees who love Parama Puruśa have nothing to fear because Parama Puruśa will do anything for them."

Báábá was speaking loudly in order to give emphasis to His words. When I heard Him say this, I started weeping, and I could not stop; I felt I had nothing to fear because I loved Him. And as I was sitting in the front, I think that this was the occasion when the brother said Báábá was looking at me very lovingly.

While I am writing, I am amazed at how many details I remember. I can almost see them in my mind and feel them in my heart deeply again, "Never mind the struggles if You are with me as You were then."

Bábá's mudra blessing to speed up the progress of devotees and make them fearless seemed very short then. His DMC speech was quite intellectual, probably to suit those present there.

Bábá's flat was rather small for so many Ácáryas. But we used to remain in His house till late at night. Didi Ananda Karuna always cooked for Baba. One night when we were about to leave, He came out of His room into the hall. He was speaking so loudly that I became a bit scared. He appeared in His lungi and undershirt. So I said, "Namaste, Bábá." Then He asked, "Who is it?"

"Hemavatii" the others answered.

"Hemavatii is a silent worker," He remarked.

I was so afraid at His loud voice, but also in bliss that He had said my name that suddenly I went out of the house with another Didi and quickly closed the door behind me. I began to feel sorry one second later for having gone out and having missed His presence a bit longer.

Every time Bábá came out of His house we would already be there waiting for Him, and when He was passing in front of me, He would call my name 'Hemavatiijii'. I used to become very happy! Once when He was coming out, I was waiting for Him to call my name, but He didn't. So I became sad, but as soon as He passed by, He turned and said, "Hemavatiijii." I ran behind Him, calling, "Bábá, Bábá!" And though He continued walking, looking in front of Him, He would respond to my calling, saying, "Mm, mm, mm." How dear! While writing, I can feel His love and presence, and relive that moment.

I approached His car and told Him, "Bábá, have a nice field walk." He smiled and nodded.

In this way He flooded my heart with love, showing me that He was always with me.

During the sisters' PC, He asked the sisters what their duty in Ánanda Márga was. They all answered Girls' Volunteers. It appeared a bit astonishing that I had given only GV duty to the sisters instead of assigning other tasks of the Women's Welfare Department.

Two sisters were dressed in GV uniform during the darshans, and they were supposed to be all the time in standing position. But one of them was extremely overweight, so she sat down on the floor and stretched out her legs. Báábá looked at her and whispered loud enough for me to hear, "What a GV!" For this event I got scolding from the senior Ácáryas. There was nothing I could do to change it.

Báábá used to go for field walk. As I heard sisters in Switzerland had been allowed to accompany Him, I then requested His P.A. to please allow me to accompany Báábá. This happened immediately after DMC. Though it was a very short walk to His car, I was joyful to escort Him along with a few others.

However my heart was trembling as I wondered when I would meet Him again. On reading my mind, Báábá repeated twice, "You will come, you will come!"

After three days in Israel, it was time for Báábá to leave. My heart sank. All the Ácáryas were leaving for Turkey with Him. When Báábá's car left for Tel Aviv airport, I remained with a broken heart. Nothing could console me. That day I walked along the places Báábá had been to and I couldn't help crying in the streets.

As the days passed, His physical absence brought me spiritually nearer to Him. And I remembered again and again His loving protection."

Field Walk

Arun: "Baba came to Israel for three days. I was laid off work and therefore I could see Him. He gave two darshans which I attended. The next day we went with Baba for field walk. We went with two cars: Baba was in the first and I was in the second. We travelled around Haifa for some time until we found a small garden. We walked in that garden. For some time I was walking alone with Baba. I stood near Him and was speaking to Him and I didn't let anyone else come near Him. I wanted to write something and I asked Baba, "Do you have a

pen?" and He replied, "Yes of course," and He took it from His pocket and gave it to me. Later Baba was surrounded with Dadas, and Dr Pathak was writing everything He said. Baba was asking about the trees in the garden. I pointed out an oak tree and He said, "This tree will perish from the Earth." I felt such strong love coming from Baba. At the end of the walk in the garden there were two ladies looking at Baba with His white dress and laughing at Him, and I couldn't understand how they couldn't feel the strong love that was coming from Him.

Personal Contact

In the afternoon Baba gave personal contact. More than a hundred people came to see Him. The neighbours complained to the landlord that there were so many sandals outside the door, but he reassured them that it was okay. I had PC with Baba. I went in to see Him. He asked, "What is your name?" Only the same day I had been given my spiritual name 'Arun' and I was sure I would forget the name, but His presence helped me remember it, as though He was telling it to me mentally. So I said "My name is Arun, Baba." Then Baba said, "Come near Me – I want to bless you." I sat near Him and He touched my sixth cakra with His finger. I started laughing. I could not stop laughing. Then Baba told me to sit down. He then said, "Your time is over." I did not want to leave Him, so I kept sitting. Very patiently He said, "Your time is over." I kept sitting and He repeated it a few times very quietly and patiently. Then I realised I had no choice, so I left. But I carried on laughing for a long time outside His room.

Palestine

Acarya Nityasatyanananda Avadhuta tells when he was with Baba in Israel, Baba said, "People say that the Jews usurped this land from the Arabs, but in fact, it's the other way around."

Palestine originally belonged to the Jews and the Arabs drove them out.

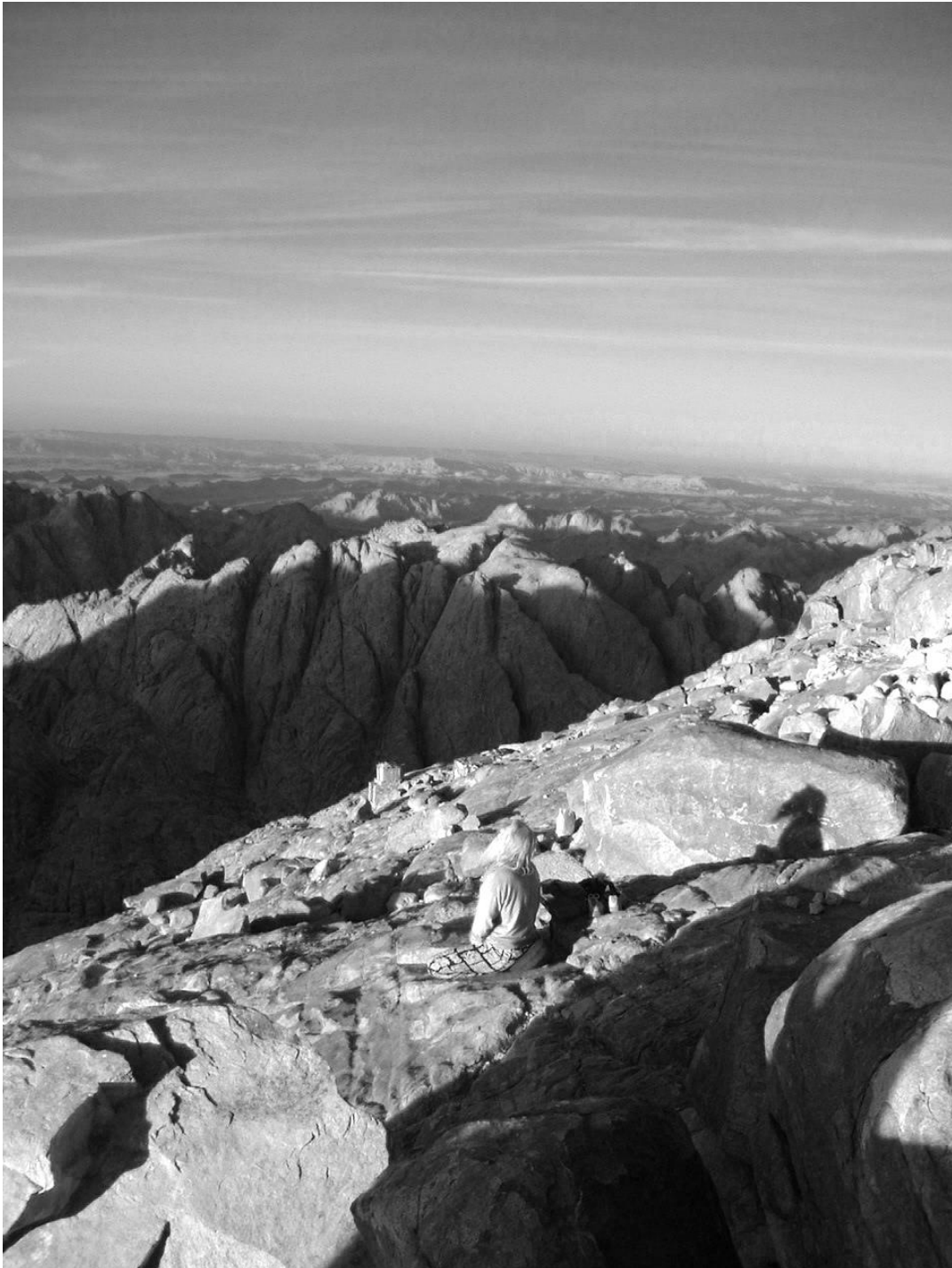
Take the case of Israel. Because the country is surrounded by enemies on all sides, the people are extremely aware of the need to be self-reliant. People want wholeheartedly to consolidate the national economy. Thus, they have converted arid deserts into productive agricultural land through the cooperative system.⁴⁶

...Dogma is rampant in the political sphere also. The dogma of a number of countries does not even recognize the existence of a certain other country even though the people of that country were the original settlers and they have every right to live there. But that country is a developed country and according to cardinal human principles, should it not get proper recognition by the nations of the world? These are the plays of dogma.'⁴⁷

What scripture?

Dada Vedaprajinananda tells: "When I was in India sometime around 1987 or 1988 I was in a reporting session with Baba and at that time he used to ask us various general knowledge questions and questions about language. One time he asked us, "What is the scripture of Zionism?" No one could answer, though I thought he might be referring to some manifesto written by the European founders of the modern Zionist movement. We were silent so Baba gave the answer. He said, "The Bible."

What is Yoga?



This was the title of Baba's first discourse in Haifa on 12 September 1979. It is a very telling topic addressing the present day trend of people towards yoga and also going very deep into its ancient definition given by Shiva 7000 years ago. It is not by chance that Baba chose this but on purpose ... could it be that the first word for Israel is YOGA – to unify with its spiritual past and future spiritual goal? Could it be to unite benevolently with the Palestinian and Arab world around itself? Baba meant to say that all the good for everyone will come out of a broader and deeper personal and collective culture based in spirituality.

Yoga has become a very popular word throughout the world. We should know what Yoga is or rather, what the spirit of Yoga is. Human existence or human expressions are trifarious. Human beings have got a physical body and they have got physical problems, and they have to be solved. Secondly, human beings have got an intellectual structure, a mind, a psychic body, and all their psychic problems must be solved. There are so many knotty and complicated psychic problems, and when those psychic problems are not solved properly, people may become insane. There is a constant rise in cases of insanity throughout the world. This shows that the human problems, the psychic problems of human beings are not being properly solved. And, there is the spiritual body of human beings, their spiritual life. The culminating point of all spiritual progress is Parama Puruśa, the Supreme Entity, the Supreme Cosmological Lord.

Now, what is Yoga? We must have Yoga in all the three strata of life. If there is Yoga only in the spiritual stratum and there is no Yoga in the psychic and physical strata, what will happen? The very existence of human beings will become unbalanced, human equipoise will be lost. So we

must have Yoga, or rather Yoga-oriented movement, in each and every sphere of life.

The crudest portion of human existence is the physical body. Now, what is this physical body? For human beings there is the external physical body and there is the inner projection of the physical body in the mind. You see an elephant in the external physical world, and you see the projection, that is, the extro-internal projection of that elephant in your mind. But for the creating Entity, for the Causal Matrix, there is no external world, so there is no physical world. For Him there is a psychic world and a spiritual world. But, for human beings there are three worlds – physical, psychic and spiritual. So, for us, our physical world is nothing but an ectoplasmic world of the Creator. While doing any work, while being engaged in any action we should remember the fact that whatever we see, whatever we do, is within the ectoplasmic scope of the Creator. This will be our Yoga in the physical sphere.

Suppose, there is a drop of water in an ocean. When the drop feels its unity with the ocean, the drop no longer remains as a drop, it becomes the ocean. But when it feels its separation from the ocean, it is nothing but a drop of water. So, when a human being feels his/her unity with the Supreme Lord and feels that he/she is not an ordinary person, but the blessed child of the Supreme Father and when becomes one with him, then he/she is no longer an ordinary person. He/she acquires immense power, immense vitality, infinite vitality and this is your Yoga in the physical sphere. You should always remember that a man or a woman is an ordinary person when separated from the Supreme Father, but he/she becomes Supreme

when one with the Supreme. This we do with the help of our Guru Mantra. This is Yoga in the physical sphere.

In the psychic sphere, human mind is a projection of Cosmic mind. The so called physical body of human beings is nothing but the ectoplasmic creation of the Supreme. When this physical body, due to internal clashes and cohesions, gets powdered down, it is human mind, it is unit mind, and for this unit mind there are two worlds – internal and external. We become associated with the external world when there is an intro-external projection or an intro-external emanation. In the intellectual field, what is Yoga? “Yogashcittavrtti nirodhah.” In the field of intellectuality, Yoga is Cittavrittinirodhah or “Sarvacintá parityágo nishcinto yoga ucyate.” What is Cittavrttinirodhah? We should know.

Just now I explained to you Yoga in the physical sphere and now I will explain Yoga in the intellectual sphere. In the human mind there are 50 propensities controlling 20 directional movements or propensities. So in all, there are 50×20 . How many? $50 \times 20 = 1000$. So human expressions – human intellectual or human psychic expressions are 1000 in number. Those 1000 propensities are controlled by the pineal gland in the human body. This controlling point lies in the unconscious stratum of human mind and these 1000 expressions are there both in cerebral and non-cerebral or rather extra-cerebral memory. These propensities are there both in cerebral and extra-cerebral memory. If I get time I will explain to you what are cerebral and extra-cerebral memories. Now, when one withdraws particular propensity or all the 1000 propensities and goads those collectively withdrawn

propensities unto Parama Puruśa, that is, when all those withdrawn propensities and the collective force of those propensities are guided and goaded unto the Supreme Entity, it is Yoga in the intellectual sphere, Yoga in the psychic sphere. It is called Jināna Yoga in Saṁskṛta, and the former one is called Karma Yoga in Saṁskṛta.

What is Karma? Karma means action. What is action? Action means change of place. Suppose the boy was there, now the boy has come here. There has been change of place. So, it is an action or deed in English, D-E-E-D. What is intellectual? Intellectual means movement of ectoplasmic stuff.

The third Yoga is yoga "Saṁyogo yoga ityukto Jīvatmāparamātmānah," Yoga in the spiritual sphere is unification of the unit entity with the Cosmic Entity. There is Mr. X, there is Mr. Y, there are Mr. A, B, C – so many units. And when these units become one with the Supreme, it is Yoga. But in Saṁskṛta language – you know Saṁskṛta is a language about 15,000 years old and it is no longer a spoken language – in Saṁskṛta, each and every word is created from a root verb. That is, there was a verb and from that verb a noun was created, an adjective was created. Wherever there is any word, there is one root verb or rudimental verb or controlling verb. For "Doing", the Saṁskṛta is Kr, K-R, and from that Kr, the noun Karma, was created. Karma means action.

Just now I told you about Karma Yoga. Similarly, in Saṁskṛta, Jinā is a root verb – J-I-N-Ā – Jinā. From Jinā, the noun form is Jināna which means subjectivisation of objectivity. In modern English the verb is "know" although

there is no pronunciation of K because "K" is mute, "K" is silent. The original Saṁskṛta term was J-I-N-Ā Jinā. That is why intellectual Yoga is called Jināna Yoga about which I told you just now. The last one is Bhakti Yoga, that is the unification of unit with the Supreme.

In Saṁskṛta the word Yoga has got two root verbs. One root verb is "Yuj" and another root verb is yunj? Yuj – Two plus two is equal to four, Three plus three is equal to six. It is also yoga. But this yoga is derived from the term "Yuj". "Yuj" means to add. There is another root verb of the word Yoga and that root verb is "Yunj." The root verb is "Yunj," not "Yuj", and the word Yoga is also derived from that root "Yunj". Here "Yunj" verb means to unify, not to add, but to unify. Yuj means to add and Yunj means to unify. Suppose there is sugar and there is water. Sugar plus water, what will happen? Sugar will unify with water. You won't find sugar in a separate form after this unification. Adding two mangoes with two mangoes will be four mangoes – one mango, two mangoes; three mangoes, four mangoes – four items or four mangoes. But in case of Yunj it is like sugar and water. After unification, will you get sugar in separate form? It will be one with water. It is unification. In case of Yoga, in the spiritual sphere it comes from the root "Yunj" and not "Yuj." Here Yoga means unification. When unit consciousness, unit spirit, unit cognitive principle, becomes one with the Supreme One, with Parama Puruśa, the unit no longer exists. It becomes one with the Supreme. The little boy "A" or the little girl B will become Parama Puruśa. This is unification.

For each and every human being there are two "I's" – two "I's". The name of a man, say, is Solomon. Then that

means the name of his little "I" is Solomon and the name of his big "I" is Parama Puruśa, the Supreme Entity. Suppose the name of a little "I" is Joseph, Mr. Joseph. But the name of his big "I" is Parama Puruśa. That is, the big "I" for all created being is the same, but the little I varies. So many bodies have so many names. These names are names of little "I's", but the big "I" is one and indivisible for the entire universe – there is one big "I". One is for one Parama Puruśa, one Parama Pitá.

What is Yoga in the spiritual level? It is to become one with Parama Puruśa. When you become one with Parama Puruśa, you are getting everything, but you are losing nothing. You are losing the name of your little "I" and nothing else and in return you are getting the Supreme "I", the big "I". This is Yoga in the spiritual sphere.

Some people think that Yoga means a particular exercise, No, no, no: Yoga does not mean exercise. Yoga means unification. It is the Supreme definition of Yoga.

There is common wont in each and every human mind and that wont differentiates human being from animals, people from plants. What is that difference? That spiritual wont is called human Dharma. What is Dharma? Human beings want to expand, and secondly, they want to become one with the Cosmic Body. Thirdly they want to do something noble and the fourth thing is that they want peace, Supreme peace, undisturbed peace. These are the four special qualifications of human beings. Collectively you may say, it is the human mode.

Yoga is the path of progress, the path of development for each and every human being. Nobody can keep himself

herself away or aloof from that track of Yoga. Yoga is Dharma. So in individual life we should practice Yoga, and in collective life we should encourage others to practice Yoga. It is the panacea of all human ailments in the physical stratum, in the psychic stratum and also in spiritual stratum.⁴⁸

Prañipátena Pariprashnena Sevayá

These Sanskrit words stand for 'Seeking, Surrendering and Serving.' This was the title of Baba's discourse on 13 September 1979 in Haifa. With this discourse Baba continues His approach of the spiritual Yogic Path by further elaborating on its all-pervasiveness. He quoted a saying of the teachings of Lord Krsna – what should be the approach of human beings connecting to the Supreme – constantly seeking the right path by asking the right questions, totally surrendering and ever serving Him while moving on and on:

"Last night I spoke about what yoga is in the realms of physicality, intellectuality and spirituality. Now, this all-pervading spirit of yoga is controlled by three fundamental factors. The yogic approach is all-pervading. Yoga covers everything, anything and everything. But this yoga, this movement of yoga, this progress of yoga, is based on three fundamental factors. What are those fundamental factors? They are prañipáta, pariprashna and sevá. The great yogi Kṛṣṇa said about 3500 years ago: Prañipátena pariprashnena sevayá - "Surrender, spiritual questioning, and servicefulness."

First let us see what the import of sevá is. The root meaning, or the rudimental meaning, of the term sevá is "service." But service in the field of yoga is not the same as in the commercial sphere. In the commercial sphere sevá means mutual exchange. Give some money, take some article – it is something mutual. You are giving something and you are receiving something. The shopkeepers give you some article, and receive money in exchange. You give money, and receive some article in exchange. So this sort of service is mutual. But in the field

of spirituality sevá is not mutual. It is unilateral. You are giving everything to Parama Puruśa, and in return you are taking nothing.

But you know when you give everything to Him, even your very existence, then what happens? You become one with Parama Puruśa. So when you give Him everything, in exchange you get Parama Puruśa, you get the Lord. Here you are not the loser. You are the winner of everything.

This is the proper import of the term sevá. It is unilateral, and not mutual.

Another factor is pariprashna. Prashna means "question." The English term "question" comes from the root verb "quest." "Quest" means "to search for." You are in search of a reply, you are questing. "Quest" means "to search for," and the noun of "quest" is "quest" plus the suffix "ion" – "question." It means "searching." But here the term is pariprashna, not prashna. Prashna means "question." Pariprashna means questions concerned with your spiritual practice. You want to know from the ácárya how to practise ásanas [yoga postures], how to withdraw the mind from physical objects and goad it unto Parama Puruśa. You are to learn so many things for the purpose of practising the same – not for the sake of knowing, but for the sake of practice. When something is placed before a scholar or a teacher for the purpose of doing something, for the purpose of doing according to the reply, then that particular nature of question is called pariprashna.

So for a spiritual aspirant the first factor is that he should be engaged in sevá, that is, service, unilateral service. And the second thing is that he should not waste his valuable

time in idle questioning, that is, questions that bear no fruit. Your questions should be pariprashna – you are placing the questions just to know something in order to do accordingly.

What is the third item? The third item is prañipáta. Prañipáta means complete surrender at the altar of the Almighty. Now, this complete surrender, complete self-sacrifice, is to be done. But how? What is the secret? All human egos, all egoistic expressions, are based on the vanity moving around the self, moving around the “I” feeling, the first expression of existence. “I am” is the base, is the fundament, of all egos and all vanities. You know, when a man learns much or earns much, his ego, his vanity, gets puffed up. The man gets puffed up with vanity, and under such circumstances he becomes so conscious of his little existence that it becomes very difficult for him to surrender before the Supreme. What to speak of surrender, even if a logical theory is placed before him, he does not like to accept it. He thinks that if he accepts that theory, if he accepts that veracity, it will be humiliating for him. This sort of psychology misguides him under such circumstances. How to surrender? This can be done internally with the help of dhyána - meditation in which the psyche is directed towards Consciousness, and externally by ascribing Godhood to all external entities.

While helping the poor people your vanity may increase. You may think: “I have done this, I have done that. I am not an ordinary man.” This is a psychic disease. Actually, vanity is a psychic disease, a psychic ailment. But if, while helping a man, a poor man, or a diseased person, you ascribe Godhood to him, that is, if you think, “I am not

helping a man, I am helping God in human structure,” then vanity will not be encouraged. What will be the reaction within the person? “This body, this mind, this wealth has been given to me by Parama Puruśa, and Parama Puruśa has come before me, God has come before me, as a suffering person, and I am paying back that thing to Him. That is, the actual owner of this body, the actual owner of this mind is He, and His wealth I am paying back to Him.” So there will be no vanity.

And I said that the internal process is meditation. In meditation, Parama Puruśa becomes your object and you become the subject. You become the seer and He becomes the seen. But the inner spirit of meditation is that while looking at Him internally with your inner eye, you should think: “I am not meditating on Him nor am I seeing Him mentally. What is actually happening is that He is seeing me; that is, I am the object and He is the subject. He sees whatever I do, He sees whatever I think, so I am His object and He is my subject.” This idea helps in freeing oneself from the serpentine noose of ego and vanity.

For a devotee you must remember that these are the fundamental factors for spiritual progress – sevá, pariprashna and prañipáta.

The guiding spirit of prañipáta is:

Ratnákarastava grhamí grhiṇii ca padmá;
Deyamí kimapi bhavate Puruśottamáya.
Ábhiiravámanayanápahrta-manasáya;
Dattamí mana yadupate tvamidamí grháña.

Your abode is brimming over with gems and jewels. The goddess of fortune is Your housekeeper. What can I offer to You, O Lord? Oh yes, there is one thing You lack, as it has been stolen by Your devotees; it is Your mind. I therefore offer my mind to You. Please accept it.

“Oh, Lord of the universe, You are the owner of all the wealth of this universe, all the gems and jewels of this universe; so what can I offer at your altar? When You are the owner of everything, what can a poor man like me give You? I cannot give you anything, because You are the owner of everything, and I am the owner of nothing. The second thing is the Cosmic Operative Principle, the mechanical force. All the energies are your servants. Whatever You desire, they will then and there manufacture the same for You, for Your pleasure. That is, all the energies of the universe are Yours. Whatever You desire, then and there, that thing will be prepared. So what can I give you? What can I present? What can I offer just to satisfy You? I cannot give anything. I own nothing.”

Then in the second phase the devotee will think that there is one thing only, one thing, and what is that thing? The thing is that Parama Puruśa, the Supreme Lord, the Supreme Entity, loves His devotees very much. He can do anything and everything for His devotees, and actually He does. Devotees should always be fearless, because Parama Puruśa is always ready to do anything and everything for them. When this small state Israel was created, one man, one Margi, asked me, “Baba, it is such a small state, how can it protect itself?” I said: “You know, for Parama Puruśa there is nothing small or big. If a man has got love for Parama Puruśa, Parama Puruśa will do the needful. The

man should only develop love for Him.” And what I said long before has come true, and it will become still more true in the near future. You must remain undaunted, and create a sentiment of love for Parama Puruśa anywhere you go.

Now, you should know, remember, that a devotee says: “Oh, Parama Puruśa, You are lacking in a particular object.” What is that object? You boys and you girls, can you say? There is one thing wanting in Parama Puruśa. That is, He loves His devotees very much, and “I am an ordinary devotee, and You have got so many big devotees, and You love Your big devotees very much.” “You love Your devotees very much” means the devotees have taken away Your mind, have stolen Your mind. So, “There is one thing wanting in You, and that thing is mind. Your mind has been taken away by Your devotees. Then, oh, Parama Puruśa, there is a want in You. What is that want? Your mind has been taken away by Your devotees, by Your big devotees. And I am an ordinary devotee. I can do one thing. I offer my mind to You. Please accept it.” It is the concluding factor for a devotee.

The best devotees say: “O Supreme Entity, there is one want in You, want of mind, because You love Your devotees very much, and that is why the devotees have taken away Your mind. But You needn’t be in that wanting condition. Fulfill Your entire existence and Your thirst of love for Your entire creation by one thing, by accepting my mind. I am offering it to You, and I want that my mind should satisfy Your demands.” This is the spirit of prañipāta. Prañipātena pariprashnena sevayā – these are

the three guiding factors for the spiritual aspirants, for yogis, in all the three strata of human existence.⁴⁹



Dharma Maha Cakra in Haifa

Acarya Tapeshvarananda Avadhuta:
In Haifa we had a three day programme, including a DMC function. It was a beautiful, memorable occasion.

Throughout His stay there, Baba showered His infinite grace on all of us. We obtained a hall inside the university campus for the DMC function. My duty was to organize the entire programme.



Realizing the local conditions in Israel, we decided to keep our Pratik symbol that is displayed as per protocol at our collective functions, folded until just before Baba's arrival in the hall. Baba came punctually for His discourse, and at that time the Pratik was opened and hung on the wall behind Him.

Some students walking on the campus passed by our hall and saw the Pratik on the wall. They also saw the svastika inside the Pratik. Word spread like wild fire and more students came over to see the Pratik. They were displeased to see the svastika; they wanted to create trouble. We talked to the students and explained its meaning; however it was very difficult to make them understand. I tried my best not to allow them to enter and disturb the serenity of the function but internally I surrendered everything to Baba.

While the commotion was going on, a man suddenly appeared from nowhere and told the students in a commanding voice, "Why are you so impatient? Let us first listen to what they want to say. They are all within our campus. If anything is wrong with them, they will not be able to leave the campus anyway. But first we should listen to them."

All the students became calm and quiet. One Dada then invited the man to take a seat. The man also helped to get the students away from the door of the hall. When Dada explained the Pratik, svastika and Ananda Marga, the students remained silent and listened intently. They appeared to be satisfied with Dada's explanation and left happily. Our DMC function continued and concluded in a peaceful manner.

After the DMC discourse, we tried to find out who that helpful man was, but could not do so. He was not a university staff member and had simply vanished into thin air. We could not trace his whereabouts.

In the meantime, Baba had taken His dinner. I entered His room but my mind was not focused. I wanted to find out the story behind that mysterious man at the DMC function. Baba must have caught my thoughts and said to me, "By your grace our DMC function was successful."

My eyes filled with tears at those words. I immediately understood that it was He who came in the guise of that man and solved the potentially explosive problem. Only He knows how to take care of everything and remove all obstacles and impediments. He is the Supreme Controller of everything that happens. What He wants will be done.

Being in Israel with Baba I got reminded on two things:

1. What is sadhana? To satisfy Him is sadhana.
2. What is Guru Puja? To carry out His order is Guru puja or total surrender to the Guru.

Subjective Approach and Objective Adjustment

This was Baba's crowning discourse of His three day stay in Israel on 14 September 1979 DMC in Haifa. DMC means 'Dharma Maha Cakra' – a spiritual congregation with the physical presence of the Guru where at the end He will give a special spiritual blessing to all. The DMC discourse is a lengthy new topic or approach. Although Baba had mentioned the idea of subjective approach and objective adjustment at other instances but this was the first time that He elaborated on this topic connecting it to the four main human expressions or aspirations. He intended this to be the main DMC for Qahira Sector and with this discourse Baba established His special message for the whole of Qahira Sector. After going back, linking to Shiva and Krsna in His last two discourses in this third one, He as Anandamurti gave His blissful infallible new guidance.

The subject of today's discourse is:

Subjective Approach and Objective Adjustment.

All human approaches and all human emanations are of four stages. That is, we may say that all human expressions are four-staged expressions: the physical world and all physical activities concerned in the physical world, which is known as "Káma" in Saṁskṛta; all psychic expressions, including the cruder psychic expressions, including the subtler psychic expressions, are limited within the jurisdiction of the psychic world, both conscious, sub-conscious and unconscious strata, known as "Artha" in Saṁskṛta: the third world, the third stage is psycho-spirituality, that is, that which starts from the point situated within the scope of unit psychic world and

touches the extremity, lowermost extremity, of the spiritual stratum. This third stage is known as the stage "Dharma"; and the fourth world – the progress, never-ending progress, in the realm of spirituality, known as "Mokśa", the stage of "Mokśa".

Now, human approach and different sorts of human march towards different desideratum of life may be divided into two broad categories: one the objective world, and the other the subjective goal. One must remember that, in no sphere of human progress can the objective world be treated as goal. It cannot be, that is, the objective world, or no portion of the objective world, no factor, no microscopic factor, or even the objective world as a whole, cannot be the desideratum. That is, human movement, human progress, cannot have any physical item, not even any psychic item, or any psychic pabulum or pabula as desideratum. It cannot be the culminating point of your march, because the pure physical world and the pure psychic world, they have got certain limitations. That is, you know if the entire physical world is taken as a goal, that physical world has got boundaries. This universe of ours, what to speak of this little planet earth, the entire solar system and the complete form of the entire planetary order, or entire sidereal order, everything is limited, nothing is infinite, in the realm of expression.

This universe is very big but it is not infinite. Why it is not infinite? Whenever there is any creation – creation means movement of different waves of different lengths, and as the waves have got lengths, and lengths are something limited, something functioning within the boundaries of

different lines of demarcation, so the expressed universe, it may be very very big, but not infinite.

This expressed world either in the form of different quinquemental factors – these nebulae, galaxies, meteors, and so many celestial bodies – all have got their limitations. And they cannot go beyond their limitations. If they try to go beyond their limitations, they will either arrive at a diluted stage and lose this, their own identities, or if they try to escape the boundaries, boundary of limitations, then, due to internal clash, there will be an immense release of energy which will destroy its structure. So, our physical world, it is very big, but it is not infinite.

If something is accepted as the only object of adoration, or as the only object of meditation, or as the only projection of unit mind, then the mind will also be transformed into that object, take the form of that object, will be metamorphosed into that object. And it is the wont of the mind to take the shape of its object. So, while coming into contact with the physical world we should remember that we have to utilize each and every particle of this physical world for the good, for the welfare, of humanity, but this physical world cannot be our goal. Human physical entity is a creation of this physical world. In the process of introversion this human body has been created, starting from ordinary protozoa and ending in this complicated human structure, this complicated metazoa. But I say there must be adjustment, objective adjustment.

The objective world is not only this physical world, the psychic world is also an objective world. In our psychic

world, in the realm of our microcosm, or our microcosmic mind, whatever we think is nothing but a concentrated form of our ectoplasmic structure. It is our internal projection, or extro-internal projection. Now, whatever we think, either as an internal projection, or as an extro-internal projection, are certainly limited psychic objects. And, if those limited psychic objects, or any limited psychic object, is accepted as the only object of life, as the only object of adoration, or as the only object of meditation, or as the only object of aspiration, what will happen? You will have to take the form of that object, you cannot move forward. So, no psychic object can be your goal of life. All your psychic objects are to be utilized in serving the living society. Why should your love be restricted amongst humans? You have to love each and everybody which is an expression of Paramapuruṣa.

I said that there should be an objective adjustment, that is, there should be an adjustment amongst so many physical objects, amongst so many psychic objects, and also between psychic objects and physical objects. And all the properties of human beings, all the qualifications and wants of human beings, both in physical stratum and in psychic stratum, should have proper adjustment amongst themselves. Suppose a man has got physical strength, but strength is in arms not in feet. Another man has got strength in feet but not much strength in arms; in the society there must be an adjustment. The man having strength in arms may do good hammering but the man having strength in legs may do good cycling. So, there should be an adjustment between the two kinds of physical strengths. Similarly, a man has got a brain in

mathematics and another man has got a brain in chemistry. Society should make an adjustment; the man having brain in mathematics should be utilized in that line; a man having brain, say, in chemistry, should be utilized in that line. So, in the objective world there must be proper adjustment. And that's why I said ours (our philosophy) should have an objective adjustment, adjustment amongst so many objects of physical world, amongst so many objects of psychic world, and also between objects of physical and objects of psychic world. And this will create a perfect human society in collective level, and this will create a perfect human being in individual world.

In Saṁskṛta, this stage of physicality is known as "Kāma." "Kāma" means "to fulfill worldly desires." In the worldly sphere we have got so many wants and we will have to fulfill those wants, we'll have to satisfy those wants, quench those thirsts. And for this purpose, human society should undergo proper training and utilize all the potentialities in a proper way. But that is not the goal of life.

Similarly, on the psychic level there are so many wants, so many thirsts, so many hungers. Human mind is always hungry – it wants to know this, it wants to know that. These desires are to be fulfilled by proper psychic actions, proper education, proper sanctification. But there, also, is not the goal of life. And these things, these satisfactions, cannot give you permanent peace, because, I have already said, the physical world and the psychic world, are both limited. Their limitations cannot give you complete composure. And you cannot have equilibrium, or equipoise, if your goal is this physical or psychic world.

Now, the third item is psycho-spiritual approach, known as “Dharma” in Saṁskṛta. I said, here in this third stage, the movement starts in microcosmic mind, the movement starts in microcosm, and the culminating point is the lowermost extremity of spirituality. What is this movement? You must have a spiritual goal. You must know what to do, what not to do, how to do, why to do. And for this purpose, the movement is to make the mind pinnacled, apexed, and bring all the propensities to that point, and goad it towards your spiritual goal.

But a man says, I am an ordinary man, how am I to concentrate the mind? How am I to bring all my propensities to a particular point and goad that pointed mind towards the spiritual goal? It is a natural question.

You know, the Universe, Parama Puruśa, the Supreme Cognition, functions with the help of the Supreme Operative Principle. The Operative Principle is actually a blind force, it cannot do anything without the help of Consciousness, without the help of the Cognitive Faculty. Electricity is a crude blind force, but if helped or utilized by the human brain, the human consciousness, it will render so many services. But without the help of human brain, it may have its destructive role. So, these blind forces cannot do anything concrete without the help of consciousness. Similarly in this Universe, in the Universal sphere, there is the Cosmic Cognition, we say Parama Puruśa, the Cosmic Cognitive Faculty, and He functions, He does all His universal duties, all His parental duties, with the help of that blind force. But in units, where the individual consciousness, or individual cognition, is not in a position

to control that blind force, that individual will be ejected away from the proper path. And such a thing happens.

Then what to do? One must remember that one's unit consciousness is a microscopic fraction of that Parama Puruśa, or that Cosmic Consciousness. I have already said that when one unit thinks that "I am a drop of water," it is a drop of water. And when it thinks that "I am not a drop of water, I am the ocean," it is the ocean. Similarly, when the unit ensconces itself in the Supreme Excellence it becomes Supreme, it becomes one with the Lord. And when it becomes one with the Lord no obstacle can defeat him.

For this, what is required? For this psycho-spiritual progress, what is required? One needn't go through all lengths of books. One needn't go through the library just like a bookworm, just like a worm. No, no. You know white ants – they also take shelter in books, don't they? Yes. Do you want to be also like that? Do you want to become white ants? Certainly not, certainly not. And if you think that by going through so many books you'll be a very wise man – No, no, no, today you are learning, tomorrow you are forgetting. Those who are MA in a certain subject or subjects, if I ask them to appear for the examination just now, nobody will come out successful. They have forgotten everything. Chemistry is a mystery, easy to learn, easy to forget. So, it is a very difficult job.

Then what is the way out? What is a man to do? It is said by yogis (they are very clever, not only clever but very cunning, they know how to do and what to do), scholars of the hoary past used to say,

**Mathitvá catváro vedán sarvashástrán caeva hi;
Sáramtu yogiibhīh piitam takram pivanti paṇḍitāh.**

You know, if you churn the yoghurt, if you churn the curd, what will you get? You will get butter and buttermilk. The better portion becomes what? Butter. And the worst portion – buttermilk. That is, just like water. Now there are so many books and they are just like the ocean. And if you churn them you will also get two things, something like butter and something like buttermilk. Now, after churning those scriptures, those scholars, so-called scholars, who think that by going through these books they will be wise, actually they won't be wise. Actually they are fools. Because those who are yogis – they eat up the butter portion. And what remains in the share of those scholars? Actually, the buttermilk, the curd-water!

So, the best way is the path of devotion, complete surrender. Say "O Lord, I am your creation, I'm a small being, I am a unit being, completely depending on your mercy. I want psycho-spiritual progress; I want to move along the path of psycho-spirituality. Please help me." And when one wants this aim sincerely, from the core of the heart, certainly it will happen. And that's why I say nobody is insignificant, nobody is weak, nobody is helpless. The Supreme Lord, Parama Puruśa, is with you, He will always be with you. So, this progress, this psycho-spiritual progress, which is called "Mokśa" in Saṁskṛta, is not a very difficult path, is not at all a thorny road. What is it? It is a very easy and very pleasant journey. Depend solely on Him, as a little child depends solely on the mother. This is the third approach.

This third one is the subjective approach. The first two, that is physical and psychic, are objective world, and in that objective world you should have adjustment. But in this third world, that is, the psycho-spiritual world, the question of adjustment doesn't arise because you are on the lap of the Supreme Father and that Supreme Father is an all-pervading entity. He is in the physical world, in each and every pore of the physical world. He is in the psychic world. So when you are on His lap, the question of adjustment doesn't arise. A question of adjustment arises only in the physical and psychic world.

And the fourth one is the spiritual stage, the stage of spirituality. What is the stage of spirituality? Each and every entity, in physical world, psychic world, and in the world of Dharma, is a metamorphosed form of the Supreme Consciousness. And when everything is a metamorphosed form of the Supreme Entity then one will feel, one is to feel, that everything of this universe is spiritual, nothing is physical or psychic. Everything there is, is the dance of the Cosmic Cognition.

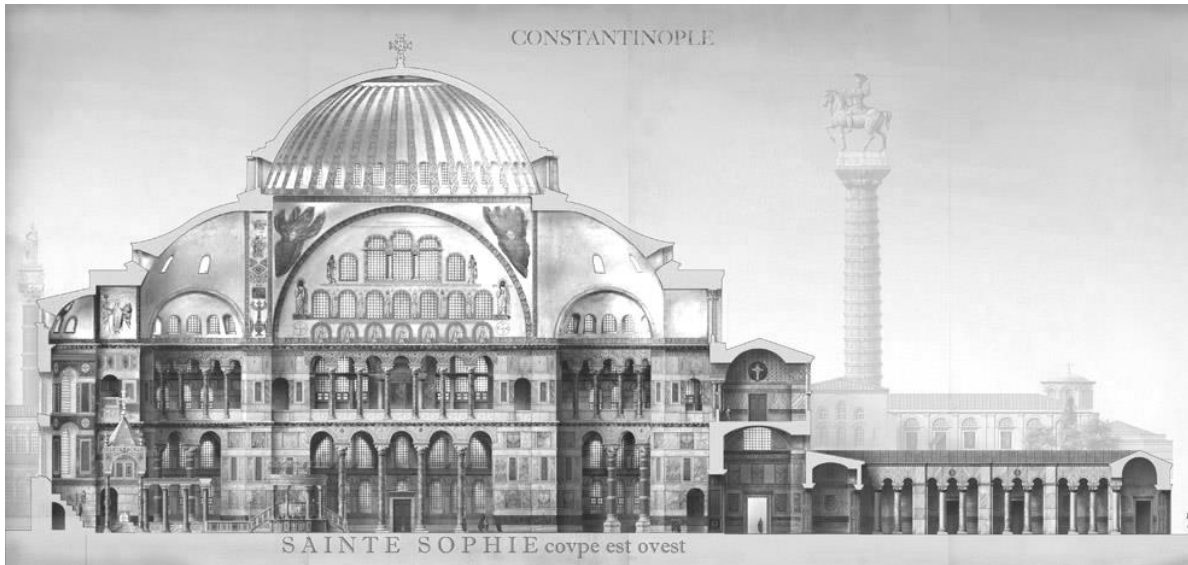
And when one realizes this Supreme Truth, this all-pervading standard of veracity, one gets complete composure, one enjoys the supreme bliss. This is the only way to attain salvation. This is the only way to attain liberation of a permanent nature. There is no other alternative. So you should remember, your life should start from the point of devotion, culminate in the point of devotion. Devotion is the order and devotion is the policy for each and every spiritual aspirant and it is the principle for all intellectual and spiritual-minded people.”⁵⁰

Acarya Ramananda Avadhuta was the PA (Personal Assistant) to Baba. This is from his book *Ashutosh Baba*: When Baba was leaving at the airport, Arun sang a song for Baba that he had composed. "I think you have composed this song in Hebrew?" Baba asked him. "Yes, Baba."

"Good. I will only understand a little, but you will all understand." The song was very beautiful and the atmosphere was so charged with spiritual vibrations that everyone started weeping. To everyone's amazement, Baba started translating the ideas of the song into English. Finally Baba said, "This boy has composed this song for my departure, but I am not departing, because I am always with you. How can I leave?"



Istanbul – Great Constantinople



Acarya Kalyaneshvarananda Avadhuta: We were informed that Baba will visit Istanbul in His second world tour of 1979. So we were very inspired. Started visa process for the entire team and got positive response.

That tour of Baba started with Bangkok as stopover and His first destination was Manila. Under pressure from Vatican, Baba was deported from Manila back to Bangkok.

But with unexpected deportation, Baba had to stay at Bangkok for several days to get visa procured for Taiwan. After Baba's Taiwan visit, His further tour had to be curtailed, because His passport validity was very limited. So when Baba reached Athens from Taiwan all Qahira Sector workers were informed that Baba's Istanbul tour was cancelled and all WTs and Margis had to reach Haifa for DMC. In Istanbul we were four WTs including a Didi. Except myself none of them needed visa for Israel. There was no way to get visa in such a short time. I was crest fallen... Baba was so close, in my Sector and I was not able to see Him! I was crying inside and told Baba internally, 'this is not good. You said you would come and now you cancelled your

programme just like that. We made all the arrangements and they say that you are not coming! This is not right!’

One by one the workers left Istanbul for Haifa. The last worker to leave was Dada Jagadiishananda. He was very sad for me. Tears rolled down.

And when it appeared everything was lost, my neighbour called me that I have a call from Israel. We did not have a telephone in our Jagrti. Ramanandaji, the PA of Baba in his characteristic style first laughed loudly and then after formalities he straight way asked in how many hours’ notice I could receive Baba. I replied that I could receive Baba even that day. All arrangements had already been made. His next sentence I can never forget: “OK, then Baba is reaching Istanbul tomorrow by 11 am.” I was at the top of the world. My Baba again changed His program and is visiting Istanbul! And only for me He is coming! This is why He is what He is!

In the Mahabharata Krsna said the same thing. He said to Balaram that if someone would call Him with love He would have to comply. He could not avoid it. Baba had the same principle.

Next moment I sent a few telegrams, ran around to make everything in place. We were 25 Margis at the airport to receive our Lord the next day.

And the Lord came, smiling and receiving our salutations. We arranged Kaosikii and Tandava dance at airport and Lord was driven to our Jagrti. It was a rented Jagrti at Gumussuyu Sokak.

All Dadas stayed in a big reception room, Didi Ananda Karuna was given a small room. Apart from Baba's room, there was one more room where Baba's PA settled in.

After a while Baba called me, “See, you are my host. So you have a privilege. You can come to my room any time. Just knock and come in.” That spoke volumes. I never had such an opportunity. For 48 hours He was only mine and only for me. In all field walks, in all His appointments I was beside Him. I cooked for Him, I massaged Him, I talked to Him ... no, no, what could I talk ... I listened to Him!

Acarya Jagadiishananda Avadhuta: About a month before Baba was supposed to come we received a telex telling that Baba would come to Istanbul and that everything must be prepared. The Margis were very excited and busy doing the necessities. Then we got another telex saying that He would not come to Istanbul and that all should reach Haifa immediately for DMC. The Margis were devastated and weeping.

Somehow I managed to go to Haifa. I arrived late, the jagrti was all locked up and I didn't know where the DMC was to be held. Not knowing what else to do, I got on a city bus riding around looking for the site! For hours, I had a very spiritual experience of yearning for Guru, who was in the same city but I couldn't find Him. Eventually, I recalled that Wally lived in a Kibutz outside the city, of course his house was locked up but some passersby told that Wally was in town to see some Baba or something. They gave the address and I was soon in front of Baba... and realised that if I had gone directly to the site I probably would not have had that experience.

On 14 September 1979 we all flew to Istanbul. I guess Baba just wanted to see how badly the Margis wanted Him to come. When we arrived, there was Shankar doing tandava in the airport. He was a mechanical engineer. We always felt that he had been planted by Baba in Turkey; he always did so much work for Ananda Marga. I was fortunate to be present to perform the marriage ceremony of him and Kalyanii. Baba stayed for three days; it was very nice..."



Baba's discourses in Istanbul:

Mysticism and Yoga

14th September, 1979, Istanbul

“When the aesthetic sense, based on the subtle aesthetic science, comes to touch a certain standard, it is what is called mysticism. And when this mysticism reaches the pinnacle of human glory, or the excellence of human glory, it is called spirituality. What is mysticism? Mysticism is the never-ending endeavour to find out the link between the

finite and the infinite. It is a never-ending endeavour to find out a link between the self and the Super-Self, khud and Khudá. This is mysticism.

It is one of the human wants that human beings are never satisfied with something finite. They are never satisfied with something limited. In Sanskrit it is said, Nalpe sukhamasti bhunaeva sukhamasti "Human thirst cannot be satisfied with something limited, human hunger cannot be satisfied by something finite."

That is, in the quest for the Infinite, human beings first come in contact with aesthetic science. Aesthetic science does not always mean to get something pleasant; it may mean to get something troublesome, something embarrassing – it may or may not be something pleasant. Aesthetic science is that which one can express in a subtler way, from subtle to subtle, and when it reaches the subtlest point, that point is the pinnacle of human glory. Now, it is the duty of artists to express their work in a nice way, in a lucid way, and place it before the world. Not everyone can do this. But enjoying something with aesthetic taste or aesthetic charm is within the capacity of each and every human being.

When human beings started their movement towards the Supreme Being, in quest of Supreme Bliss, they first came in contact with spirituality. As spirituality is coming in contact with the Infinite, that is, the finite comes in contact with the Infinite, it is called yoga. Yoga is the unit moving in quest of the Infinite, the finite moving towards the Infinite in a mystic style. In Sanskrit, yoga means "addition." For instance, two plus two is equal to four. But

for a mystic, for an aspirant of the mystic goal or the mystic desideratum, yoga is not only addition; here yoga means "unification". What sort of unification? It is just like sugar and water. Say there are two plus two apples. In the case of addition there will be one apple, then two, then three and then four apples. Every apple will maintain its individuality or its identity. The identity of the apples remains unchanged before and after the addition. But in the case of unification, that is, in the example of sugar and water, the sugar does not maintain its identity because it becomes one with the water. This is unification. In the realm of mysticism, yoga means this type of unification. That is, it is unification like sugar and water, and not simply addition like two plus two.

Now the starting point is aesthetic taste or aesthetic science. The culminating point, that is, from the culminating point, starts the movement of Supreme charm. In that movement with the goal of Supreme charm, human beings become unified with the Supreme Entity, whose seat is above the pinnacle of existence.

This movement for yoga, for the unification of the unit with the Supreme, the finite with the Infinite, is a must for each and every human being. The human physical and psychic structure is most suitable for this purpose. Animals and plants act according to their inborn instincts. They are mentally undeveloped, and because of this their brain is also undeveloped. The cranium is very small and the conscious portion of the mind is sufficient for them; there is no necessity or little necessity for the sub-conscious or unconscious strata of the mind. A plant gets pleasure or pain when its inborn instincts are either encouraged or

discouraged. When the inborn instincts of a plant or an animal are encouraged it gets pleasure, and when the inborn instincts are discouraged, suppressed or depressed, it gets pain. This is how the brain or the mind of plants and animals functions. But in the case of human psychology, human psycho-spiritual movement cannot be suppressed, cannot be checked. There lies the specialty of human existence.

Now yoga - Yoga is the most developed and most valuable expression of human wants, so it is in the first phase of yoga that one expresses oneself through so many arts and sciences. The final point of all artistic movement and the final point of all branches of sciences is the supreme source, the perennial source of all energies, the supreme seat of all energies. It is Parama Puruśa, the Supreme Entity, who is the Father of all, the Causal Matrix of all created beings in this universe, both animate and inanimate. That is why for all people, whether they are intelligent or illiterate, poor or rich, educated or uneducated, the Supreme Entity must be the goal of life. That is, the Supreme Entity is the culminating point, the desideratum of all human expressions. When human beings are lacking in this spirit of movement, they degrade themselves from the human status. All you boys and girls, you should remember this supreme expression of veracity.”⁵¹

Field Walk in Beshiktash



Acarya Jagadiishananda Avadhuta: On a field walk in Beshiktash, Baba said, "Istanbul is very special because for centuries and centuries people have come to this city from all directions, settled here and intermarried. The blending of the races brings about the maximum development of the cranium and this leads to the maximum development of human-ness. This is why I recommend revolutionary marriage. For this reason I declare Istanbul the global office for Renaissance Universal."

On a walk in Yildiz Park, Baba appreciated small insignificant plants and telling about their benefits.

There was a Margi called Manorainjan who was studying Astrophysics. Baba said to him in the park, "I also study astrophysics."

Baba was accommodated in Gubusur, one of the hills of Istanbul in a parterre apartment. Shankar was helping Baba to go downstairs. Suddenly the electricity went off. Shankar was holding Baba's arm as they were carefully stepping down the staircase, Baba started to count in Turkish, "bir, eki, ucs, dort, bes....

Yogendra met Baba in jail in 1978 and was told four predictions by Baba:

1. Israel would lead in the Middle East
2. The two Germanies would be united
3. The two Koreas would be united
4. The two Bengals, West Bengal and Bangladesh, would be united and that PROUT would be established there first before all over India and then in Australia.

The Pearl necklace

One sister offered a precious family treasure, a pearl necklace as a gift to Baba. Didi Ananda Karuna received it and for safe keeping she decided to put it around her neck. Soon thereafter Baba told her to remove the necklace because it was cursed. The spell of the curse eventually was broken from causing harm to anyone.

Women will lead in Qahira Sector

Abha: During Baba's visit there were not many sisters present in Istanbul. To this effect Baba said, 'One day my daughters will lead in Qahira Sector and that Qahira Sector would go from 'zero' to 'hero'.'

The Supreme Truth

15 September 1979, Morning, Istanbul

"The sentient action comes very near to Supreme Existence; it can maintain a good proximity, but cannot coincide with that Supreme Entity. The philosophy of spiritual aspirants, known as Tantra, says that he is a singular entity. Why should we say that He is a singular entity? You know, singularity and plurality are different projections of the human mind. If we say "one", it is a particular projection. If we say "two", it is a particular projection. If we say one hundred, it is a particular projection. So far as the tendency of projection is concerned, all projections are the same. There is neither any singularity nor any plurality. Even then the spiritual aspirants say that he is a singular entity. Why do they say this? Because when all the propensities of the mind, when all the propulsions of mind come to a particular point, and apex to singularity, one comes in contact with Him. That is why, if a numeral is to be used at all for Him, that numeral is one. He is the Supreme Controlling Faculty.

You know, whatever there is in the realm of physicality, or in the realm of ectoplasm, everything is a particular manifestation, a particular outcome of waves of a particular length. This universe is a mesh of waves of different lengths, and all these waves emanate from a particular source, a particular nucleus. That is, whatever inference is there, whenever you come in contact with any

inference, that inference emanates from the Supreme Nucleus.

So, He is the controlling faculty. He is the Mahádeva, that is the Supreme Controlling Faculty. Then the spiritual aspirants know that He lies covert in each and every entity. That is, He is all-pervading because everything is of His ectoplasmic expression; everything is a creation of His inner mind. That is why He is everywhere, and in everything, within each and every pore of each and every existence. That is why the aspirants say that He lies covert in everything, He is everywhere.

You know in this world of relativity there are three fundamental factors: temporal, spatial and personal. And all our worldly activities are connected with these three fundamental factors. That is why there cannot be absolute pause or absolute speed in this universe of relativity. Whatever there is beyond the scope of relativity, the world of the manifest, is the world of non-manifestation.

He, as the expressed world, comes within the scope of human perception or human conception to some extent. I said "to some extent", because we can come in contact with a particular length of wave – from a particular length to a particular length. If the light is too much, you cannot see. Also if it is too mild, you cannot see. If the sound is too much, you cannot hear, If the sound is too mild, you cannot hear. Your jurisdiction is from a particular wave-length to a particular wave-length. That is why I say that in this expressed world you can see, you can perceive, you can conceive, to a particular extent, not below or above the same. But, His expression is not limited, is not

restricted within your jurisdiction. That is why He is all-expanding, all-pervading. When your small existential feeling tries to come in His contact you become one with Him, you lose your small individual small entity.

You know, whatever you create in your mind is just an extro-internal projection. Whatever you saw or whatever you heard, you can only recreate that thing within your mind, or you can only see that thing in your dream. Your mental objects or your mental existence is within His mind. So, if you are the seer or you are the witnessing entity, He is the Supreme Seer and Supreme Witnessing Entity. So, if you are the soul, He is the Supreme Soul. If you are the roof, He is the Supreme Roof.

Now, let us see our activities in the physical world. We do so many works, we think that we are doing so many works. Actually a man does not do anything, cannot do anything, without getting any energy from Him. You say, "I give it, I am a strong man, I am healthy man." Where do you get that energy from? You get that energy from air, from water, from fruits, from food. Thus you are neither the creator of energy nor the owner of the energy. You take these energies with your vital energy.

You do. Doing means action. What is action? Action means change of place. This pot is here. Change the position, and we will say that an action is done. Action means change of space. So, whatever you do, you do with the vital force that you get from Him. That vital energy is not yours. If you do not take food for several days or several months or several years, you won't be able to do anything. If you undergo fasting for, say, two or three months, you won't

be able to speak; you won't be able to express yourself in any way. This is what your strength is. You are solely dependent on his grace. So, actually the owner of everything is Parama Puruśa, and the Supreme Doer of each and every action is that Parama Puruśa. He is the Supreme Fountain of all energies.

What about your abode? Each and every created being, may it be physical, liquid, gaseous or ethereal, requires some shelter. You are in Calcutta; your shelter is the city of Calcutta. You cannot remain without any shelter. No created being can remain without any shelter. Calcutta also requires some shelter. The shelter of Calcutta is the State of Bengal. And, what is the shelter of Bengal? The country of India. And, what is the shelter of India? The continent of Asia. And, what is the shelter of Asia? This globe, this earth. And, what is the shelter of this earth? The solar system. And, what is the shelter of the solar system? The Parama Puruśa, the Supreme factor, is the shelter of the solar system. So, He is the Supreme Shelter.

Each and every action gets recognition when it is witnessed by something. Witnessing entity means reflecting and or refracting plate. Without this reflection or refraction no action is recognized. While you see something, the light that comes from that object gets reflected in your mind, and touches a particular point of your nerve cells, and then only you feel that you are seeing something.

Similarly, whatever is being done here, a reflection is being made on the Cosmic Body, the Cosmic Body being just like a reflecting plate. He is the reflecting plate, the

witness of all the works and all the deeds done in this universe. Nothing is secret for Him. You cannot do anything, or you cannot think anything without His existence, with being witnessed by Him. If you think that you are not being witnessed by anybody, then and there He will witness this external utterance of yours, that the boy says, "I am not being witnessed by anybody." The final assurance, the Supreme assurance to a created entity, given by Him, and will be given by Him forever, is that as a witnessing entity, He is always with you.

Your mental strength will be increased a thousand fold because you are always with the Supreme Entity. The Supreme Entity is always with you to help you, and this is the first and the greatest merit of this fact, of this Supreme Veracity. The only demerit is, as He is always with you, you cannot do anything secretly; you will be caught red-handed. But, the merit is, that because He is with you, you are never alone, you are never weak. You are never helpless. So, the duty of a perfect person, the duty of a spiritual aspirant is always to remember this Supreme Truth, that he or she is never alone. You are always with your Supreme Father, who will always help you, and will always accelerate the speed of your progress.⁵²

Beware of Dogma

15 September 1979, Evening, Istanbul

So far as structural solidarity is concerned, the best shape is the oval shape. "Oval" means (in Latin ovum means egg) "similar to an egg, not exactly like an egg but to some extent like an egg; not exactly elliptical but to some extent elliptical". All celestial bodies are of that shape. That's why in Sanskrit this universe is called Brahmánda. (Ánda means "egg". And from the Sanskrit word ánda it became ánda in the Urdu language.)

Now, this universe of ours is very big, but not infinite. It is an elliptical figure, an oval figure, which means it has a boundary line. Yes, it is very big, and actually so big that we cannot measure it; but in theory it can be measured.

Just now I said the most convenient figure is the oval, or elliptical, figure. Take the case of a small atom. Here what happens? In that structure there is the nucleus, the heaviest matter of the structure, and the electrons are moving round that nucleus. A similar structure is our ethereal structure: the earth is the nucleus, and the moon is moving round that nucleus. The next bigger structure is our solar system: the sun is the nucleus, and so many planets are moving round it. And the biggest structure is the Cosmological structure: Parama Puruśa (Puruśottama, the Supreme Nucleus, the Supreme Hub) is in the middle, and so many animated and non-animated objects are moving round it.

Now, this movement is affected by two forces. All students of science know that they are the centrifugal force and the centripetal force. The centripetal force tries to decrease the radius, and the centrifugal force tries to drift the moving object away from the nucleus. In Sanskrit this centripetal force is called Vidyá and the centrifugal force is called Avidyá. (In common parlance, for Avidyá we use the word Shaytán – “Satan” in English.)

Now knowingly or unknowingly, consciously or unconsciously, each and every entity, either physical or psychic, is moving round that Parama Puruśa. In the case of finite objects or finite structures or systems, when one moving entity goes far away from its nucleus, it is attracted by another nucleus, and in the course of this there take place so many clashes among so many nuclei. But in the case of the Cosmological order, there is a single nucleus for the entire expressed universe. The question of going beyond the jurisdiction of that nucleus does not arise. That is, when human beings are highly influenced by Avidyá, their radius from the nucleus increases, but the radius is always there. A human being, an animal, a plant, an inanimate object – everybody will have to move; and that’s why I said movement is life. Stirlessness means death.

And when people are guided by – not guided by, controlled by – dogmas, their stir is lost, so they become lifeless. They are worse than dead bodies. So you boys and you girls, you should know that you must never allow any dogma to goad you, to drift you, away from your nucleus. Never allow your radius to increase. Always try to

decrease your radius. Always try to come in closer and closer proximity to the nucleus of this universe.

You may ask, “Bábá, what is dogma?” You should remember, you are all educated boys and girls: dogma is a psychic structure. All ideas are psychic structures; but regarding their boundary lines there should be some flexibility.

I think some of you have come in contact with our PROUT theory. I think you have gone through it. There is the fifth item, the fifth fundamental factor, where it is said that the style of utilization should vary in accordance with [changes in] time, space and person. Didn’t I say like this? That is, there is, or there lies, scope for flexibility – no rigidity, flexibility. Because the human mind will not tolerate anything rigid. It wants movement. Not only movement, it wants accelerated movement.

But what is dogma? Dogma is also an idea, but there is rigidity of the boundary line. Dogma will not allow you to go beyond the periphery of that boundary line. That is, dogma goes against the fundamental spirit of the human mind.

Knowingly or unknowingly, each and every object will have to move round the Supreme Nucleus. There is no alternative. But in case of dogma, what happens? While moving near the Nucleus, the unit mind is highly influenced by the Cosmic Mind as it proceeds towards the Nucleus for the purpose of coincidence. And when it actually coincides, the unit mind becomes one with the Cosmic Mind, and the Cosmic Mind knows no dogma.

So from the very starting point you should be active, you should be vocal, in fighting against the influence of dogmas. It is due to these dogmas that human society could not progress properly. Otherwise human intellect has developed much during the last five thousand years; it has developed still more during the last two hundred years; and since the Second World War – during the last few decades – it has developed still more.

Now, although there has been intellectual progress, there is a crisis of civilization. What is the breeding ground of this crisis? Why the crisis? The crisis is that human existence, which is highly [developed], has been endangered by dogmas. Its very existence on the psychic level has been endangered by dogmas. On the physical level it may or may not be endangered, but on the psychic level there is danger. If you get guarantees on the physical level regarding eating and drinking, sleeping and getting shelter, that will not suffice. You want to be danger-free in the realm of your mind, in the realm of your intellect. You want unbarred, unobstacled psychic progress – intellectual progress. But certain dogmas with their devouring mouths are trying to eat you up.

Take for example communism, Marxism. It is such a dogma. It will not allow you to think beyond its periphery. So it is the duty of all intellectuals to make people conscious of their present and future and cautious of the all-devouring influence of dogma.

Yours is a path towards Supreme Bliss, and you will have to move forward towards the Universal Nucleus. Now, [so many plants and so many animals] have all got minds. I told you that in the case of undeveloped creatures, mind is

inborn instinct, but in the case of human beings, mind remains an ever-expanding force. Everybody is moving, knowingly or unknowingly, with so many ideas, with so many feelings, with so many propensities, with so many desires. But each and every aspirant, each and every artist, each and every scientist and each and every philosopher must be ensconced in this supreme veracity – that they will have to be one with the Supreme, that each will have to coincide his or her microcosmic nucleus with the Macrocosmic one. And while moving towards this Macrocosmic Nucleus, no bar should be tolerated, no obstacle should be encouraged. Let there be an unbarred movement of humanity, let there be an unbarred progress of humanity. Humanity knows no colour, no racial or blood barrier, no historical or traditional barrier. Human beings have got the same human legacy, and they must boldly stand upon that legacy and move forward with the banner of universal humanity.

Let everybody in the universe be happy. Let everybody in the universe be free from all ailments. Let everybody in the universe see the bright side of everything. Let nobody be forced to undergo suffering”.⁵³

Leaving Istanbul

Acarya Ramananda Avadhuta in his book *Ashutosha Baba*: Lady Khatuna Banu Begum was a Muslim Margii in Istanbul. She had helped to arrange the programme during Baba's visit. She had a very fine garden and every day she would ask her gardener to prepare a bouquet of roses for Baba — they are very fond of roses in Turkey. Each day she would approach Didi Ananda Karuna and request permission to give her bouquet directly to Baba but Didi would tell her that she could give her bouquet to the dasas who attended Baba and they would give it to Him.

On the last day she came with a beautiful garland as well as the bouquet of roses, but when Didi asked her to give them to the dasas she refused. She was adamant that she would give them directly to Baba and to no one else. That morning, when leaving the house, she had talked with Baba in her mind. If he truly knew her heart and mind, she told him, then he would accept those flowers directly from her.

We were leaving for the airport that morning to take a flight to Iceland. I got the car ready, packed the luggage in the trunk, and accompanied Baba to the car. There were several other cars as well, with the accompanying persons, the security people, and some Margis. In the meantime, Khatuna was standing near the gate with her bouquet and her garland. She had her eyes closed and was praying to Baba to accept the flowers from her. The cars started moving out the open gate, first Baba's car and then the others following close behind. Suddenly, when we had gone some ten to fifteen meters past the gate, Baba asked to stop. I asked the driver to back up the car into the compound. When our car was right in front of Khatuna, Baba told me to stop the car and asked me to roll down his window. Baba called her up to the window and said, "Mother, I believe you wanted to give this garland and bouquet directly to me? I have come back to accept them from you." Baba took the flowers from her hand, blessed them, and then gave them back to her. "Take these and keep them in your

room," he said. "Are you happy now? Very good. And from now on your name is Liila." Baba bid Namaskar and we started once again for the airport.

After we came back from the world tour I found a six page letter from Liila waiting for me. In it she narrated the whole story: how she had told Baba in her mind that morning that if he were really God he would accept the flowers directly from her; how after Baba left she had gone into trance for half an hour, with no idea of where she was.



Experiences in Qahira Sector:

Working in Qahira Sector

Acarya Mahaviirananda Avadhuta: In my long journey in Ananda Marga since 1966 I worked in various sectors. In Qahira Sector I took part in relief work in Greece in 1986 and later in Sudan, Egypt, Tunis, Turkey, Jordan, Syria, Yugoslavia, Malta and Cyprus. It was a very hard work.

Once on my visit to Sudan we went to the slums in Khartoum to distribute dry food items and some clothes to few hundred people. As we were about to return we were surrounded by 10 to 15 fanatic people bent to harm us. Suddenly one old man appeared in our midst and told them that these people are good people. They did good service work to poor people. Then he told us to leave and return back to our place. He remained talking and trying to pacify the trouble-makers.

As we were leaving that place, one local brother was expressing that we got saved by God's grace because they wanted to kill us.

After a few months I when to Kolkata and Baba asked how our Sudan relief work was. He said, 'You had some problems at Khartoum? But no one can harm you if you have His divine grace!'

Tears just came from my eyes understanding how Baba saved our lives.

Afghanistan

Acarya Shambhushivananda Avadhuta: I took charge of Qahira Sector as Sectorial Secretary for about two years in 1981-1982. Baba instructed me to immediately proceed and take charge of the sectorial office. I was still a novice Brahmacharii then. I travelled and taught meditation in UAE, Bahrain, Sudan, Egypt, Tunisia, Lebanon, Syria, Israel, Turkey, Jordan and Malta. Other workers also covered Libya, Iran, Iraq, Pakistan, Palestine, Saudi Arabia, Yemen and other Gulf countries.

At one summer DMC at Anandanagar, Baba scolded me during reporting as to why I had not gone to Afghanistan.

After the DMC, I immediately proceeded to Mumbai, got the visa for Afghanistan and proceeded to travel to Afghanistan from Delhi. Due to bad weather conditions, the flight was delayed for three days. I had to go to the airport each day and in the process I developed friendship with one Sikh gentleman who was curious about my orange yogi attire and what I was going to Afghanistan for. I explained him that my Gurudev had instructed me to go there. He asked me if I knew any one there and where I would stay. I said that I did not know anyone. He was kind enough to invite me to stay at his home. Later he made arrangements for me to stay first in the local Gurudwara Sikh temple and later in the Kali temple. I initiated a dozen members of the opera of Afghanistan and a few local Afghans. I was followed by the secret police and had to leave after ten days. I did midnight kapalika meditation in the midst of gun shots in the curfew ridden area of Kali temple in Kabul.

“Gandhari – a spiritual lady (of Afghanistan) was like a bright star in the expansive sky of the Mahabharata. She never made peace with non-righteousness or immorality. This devoted wife was a woman who never compromised, even with her husband, who was corrupt. When Duryodhana conspired to kill the Pandavas in battle, Dhritarasta blessed his sons. However Gandhari did not bless them. She said, Yato Krsna, tato dharma, yato dharma tato jaya. (Where there is Krsna there is dharma and where there is dharma there is victory.)”⁵⁴

“I am with you”

Acarya Nityashuddhananda Avadhuta: I was posted in Nairobi Sector in 1983 and I was in Lagos, Nigeria when I received a telegram that I

was reposted to Qahira Sector with the duty as SES (Sectorial ERAWS secretary).

In Nairobi Sector I was mostly engaged meeting people and teaching meditation. I had contracted malaria fever but didn't feel much effect mentally besides some physical struggles. When I had a malaria attack I kept thinking of Baba.

From Qahira Sector I went to India for March RDS –'Review, Defect and Solution reporting session.' I reached Delhi where the gathering for DMC and also RDS was to be held. I met Baba in His room and He enquired if I had any difficulties in Africa. I kept quiet but He added, 'Nothing to worry. I was also there with you.' When He said this, my mind became very light and I felt that He was watching me all the time.

Date palm from Egypt

I had carried about 700 plants from Qahira Sector as per requirement given by Baba. Avadhutika Ananda Karuna was the in-charge of receiving and reporting to Baba the amount and names of all the plants. During the reporting session about plants, Baba asked about one particular date palm tree, 'Where from you have brought this?' I said, 'from Egypt, Baba.' Baba was pleased and asked me to bring date palm from Iraq and cotton seeds from Egypt.

Baba knows everything

One time in a reporting session in Delhi, Baba was pointing out some of the mistakes of a co-worker for not following 16 Points. Baba was very hard with that dada. A thought came in my mind, 'I know Baba knows everything; He is all- knowing; but this is just my intellectual understanding. How could I realize this? As these thoughts matured, Baba looked at me and I found that Baba's eyes were very penetrating into me touching my feelings. I felt very good in my mind, a special type of high mental state. Then He smiled and continued His normal

work. I remained in that very high state of mind for at least three days.

On this particular tour after Delhi Baba went to Jammu for another DMC. I also went there to attend that DMC. One afternoon Baba called all WTs present for reporting. He asked for work done reports from all field workers. He was not satisfied with the report and told us for not doing work we all deserve atonement. He instructed us to lie on the floor and commanded GS (General Secretary) dada to beat us all with a stick. I was in the back and thought if I moved nearer to Baba I would be able to enjoy more bliss from Baba. I knew that due to recent cataract operation Baba's vision was impaired. Yet when I moved closer to Him, Baba shouted and pointed to me and said, 'Beat him also.' The beating went on for ten or fifteen minutes then Baba asked us to sit and spoke very nicely, 'You may be thinking that I do not love you but the fact is I love you all very much. You all are very important to me. This beating is not a punishment. There is a purpose to it. You do not know what you have done in the past and previous lives. Certainly most of the work is not good but accumulated samskaras have to be exhausted. Also you do not know but I know you all were with me not only this time but in many lives. In this way you will be able to come closer to me.'

Spelling of Qahira

On 1st April 1986 I was reposted as SS Qahira Sector after holding the posting as chief secretary of PU (PROUT Universal). I was called to reach Kolkata two days later and went before Baba. He explained about the sector, first He spoke about the spelling of Qahira sector and wrote it on a paper 'QAHIRA'. Then he explained the strengths and weaknesses, the geography, history and culture of the sector. For example He spoke about the Greek culture and people and then the Turkish culture and people. He said people in both culture were strong physically and had adventurous lives. He added that the Arabs were also very strong but in Egypt Arabs are intermingled with Negro or Habsi – Habashi – Abyssinian – Ethiopian). Arab culture is a restaurant

or hotel culture where the people like to sit and drink tea and talk. There are some places in the desert where you can find water after removing the sand.

During Microvita Sadhana

At the time of microvita sadhana initiation when my turn came all of a sudden Baba asked, 'What is the best devotion, (Uttam bhakti ki)?' I was stunned. I thought that Baba is my Ista, Guru and everything and He is asking me this question... What to answer? Baba Himself answered, 'to please Guru is the best devotion.' Then He added a second question, 'how will you please Him? I was relaxed that He would again give the answer: 'What He says you do!'

Knowing oneself is the real knowledge; serving all with the ideation of Náráyaña, the real action, and the vow to please Parama Puruśa the real devotion.

Cow dung against superstition?

One time during reporting Baba told that Qahira Sector is home of three Semitic religions. Along with God they also believe in Satan and ghosts and evil spirit. 'Therefore when you return to your sector you carry with you some cow dung and water from Ganga River.' I realised that Baba was in a light mood and replied, 'Baba, I do not need those things because you are there to help me. Rather you are all the time with me.' Then Baba just laughed heartily.

A horse cannot fly

Another time Baba was talking about Angel Gabriel who flew to the seventh heaven on a horse. Baba said it is not possible for a horse to fly. Horse is an animal with hooves and such animals cannot fly. Also they cannot have wings. Then He asked me to tell whether Islam has any philosophy or not. I replied that Islam has no philosophy, it has theology. Baba was satisfied.

Remaining positive

One time during reporting Baba instructed GS dada to ask the work done report from all. When my turn came GS dada asked me if I had done a particular work. Simply I just said, 'No.' Immediately Baba spoke in stern voice, 'why not?' I was terrified and understood that I made Baba angry. Quickly I corrected myself, deeply ideating on Cosmic Consciousness and spoke in my mother tongue Angiika, 'Baba, I will be able to do by Your grace.' After this reply Baba was composed and called me near and said, 'How will you be able to do work nicely? You can only when His grace is there.' And He kept his right hand on my head.

Camel story

During one of the reporting sessions of March 1987 as Baba entered the reporting hall the first thing He spoke was, 'where is SS Qahira and SS Suva? They should come up front.' We both came and did prostration to Baba. Then Baba said that our work progress was not satisfactory so he would punish us. We were standing quietly. Then Baba said, 'in Suva Sector - Australia there are many kangaroos and in Qahira Sector there are camels. So I will turn one of you into a kangaroo and the other into a camel. Come forward a little more.' Then He said, 'now their backs will start bending.' I felt some tension and little pain in my back. After this Baba said, 'they will start losing memory of themselves.' Then I felt that I was losing awareness of myself. Normally one feels one's existence but at that moment I was losing my awareness and forgetting myself. After this, all of a sudden Baba said, 'why I will convert them into animals? Human life is very precious and one gets this human life with lots of difficulties, passing through several lives. Life should be utilized for a higher goal. In this way Baba gave an inspiring talk for two minutes. Then He called us and asked us to sit on His lap and simultaneously touched the back of our heads and then asked us to lie down and practice dhyana meditation. Five minutes of that meditation was very blissful... I am

eager to gain that stage of bliss ever after...yet it was His grace - no punishment at all.

Difference between living and non-living

Next day, when Baba came for reporting, He sat down and put a question to all, 'What is the different between jada (nonliving) and cetan (living)? He added immediately, 'do not give me any stupid answer.' We thought that Baba wanted something serious. We were still thinking but one dada replied that living moves and nonliving doesn't move. Baba accepted the answer and called him near. Baba stretched His walking stick forward and asked him to listen what type of sound is coming from inside of the stick. Dada said, 'I am hearing all the part and particles are moving inside the stick and sound is emitting.'

After this Baba called GS and pulled a pillow aside that was at His sitting place and told GS to listen what sound was coming from inside the pillow. GS dada said, 'Baba, I am hearing the sound, "Kabbadi-Kabbadi" coming from the pillow. Kabbadi is a game played in India between two groups of players.

Then Baba raised the question again, 'tell me how come this nonliving object has the characteristic of living things? We were silent. Then finally He concluded that one makes a statement according to the level of one's mind. If one's mind is above the third layer of mind (Atimanas Kosa) there will be no difference between living and nonliving. It is all the expression of same Supreme Consciousness.

The power of Madhuvidya

Same day Baba called me forward. He was scanning me and told me to go back and He called Nairobi SS. I was a little sad thinking why He sent me back already.

Baba asked Nairobi SS to look at the walking stick and say what he was seeing on it. After a few minutes of concentration dada spoke,

'Baba I can see three luminous bodies on the stick, one is white, the second one is yellow and third one is black.' Then Baba told him to think of his sector. He was thinking of his office in Nairobi and after a few second he was complaining, 'someone is pulling my mind. I am crossing the Arabian sea, the middle part of India.' Then Baba stopped him and explained, 'that white luminous body was your father in your previous life. He is attracting your mind and wants to bring you to one village of Bankura district of West Bengal. I will not tell the name of the village, otherwise you will develop attachment for the village. He is happy that you are on the right path.'

Baba added, 'when I called you at that time you didn't say your Madhuvidya mantra that is the reason this luminous body was able to influence your mind and I was also able to do this demonstration on you.'

Then I understood that when Baba called me I had repeated my Madhuvidya mantra.

At the end while Baba was leaving the reporting hall, He said, 'anyone who repeats the Ista mantra or Madhuvidya mantra is under my protection but one has to go through one's samskaras.'

Sweet peas and jasmine

One day Baba called all the reporting WTs upstairs at Lake Garden quarter and selected Dada Parameshvarananda and me to come forward. Then He told GS dada to beat us till fragrance of sweet peas was emitting from my Anahata cakra and the fragrance of jasmine flower from Dada Parameshvarananda's Anahata cakra. After a few second I said to Baba that the scent was coming now. Baba said, 'how can you judge? I am here but I am not sensing it.

He asked one dada to check by smelling at my Ananhat cakra. And he said, 'Yes, Baba it is scenting of sweet peas.' It was not a punishment but a blessing or giving a realization. After this I was in bliss for several days.

On the history of the Arab and Muslim movement throughout the world

Acarya Dharmavedananda Avadhuta took the following notes during Baba's field walk in Valencia, Spain in 1979. The below excerpt is from his book *Travels with the Mystic Master*.

Culturally and historically Iberia was not a part of the Roman Empire in the past. The creation of the Moors' society was a reaction to the western part of the Arab movement. The northern portion of Saudi Arabia up to the northern part of Palestine was Arabia. They were nomads and heathens. It means that they had no faith in God—they were intellectually backward. But they were highly developed in astronomy, astrophysics, algebra and math because the land was desert, and under the pressure of circumstances they needed to learn to follow the stars. At least in these fields the Arabs were not backward.

About 1400 years ago they became Muslim, and gave up the Semitic culture. Originally the Arabs and Jews were one culture. The Arabs were heathens, whereas the Jews knew a little of God. Some of the Arabs became Christian 2000 years ago. 1369 years ago they became Muslims. They expelled the Jews from Palestine and adjacent places. The Jews became homeless. They were transported to different countries like Great Britain and the Soviet Union.

After occupying all of Palestine, the Arabs spread to the north that is Yugoslavia. In the east they stretched out to the Philippines in Southeast Asia. In the south, they passed Ceylon to the Maldives Islands. To the west they came to the Atlantic, crossed northern Africa, the Sahara, Egypt, Sudan, Tripoli, Tunisia and Morocco. They destroyed the original Egyptian culture. Those were the Egyptians who knew the science of the preservation of dead bodies. The present Egyptians are not the descendants of those ancient Egyptians. Rather they are a transplanted Arab population. After the western march they

commenced an eastern march. 75% of that eastern march was stopped in India. That is why it resorted to waterways through islands up to the Philippines. The march could not go to China and Japan. It was checked forever. When the Spanish occupied the Philippines they stopped the Arabs.

In the southern march they could not go past the Maldives Islands. In the northern march they proceeded up to Yugoslavia; there the movement stopped due to extreme cold climate, where they could not show bravery and valor. Similarly the Germans were defeated when they attacked the

Russians in winter. In the west the Atlantic Ocean stopped the Arab march. From Morocco they went north through Gibraltar to invade Iberia. Their desire was to move to the Bay of Basque. But it was difficult to cross the Pyrenees Mountains. And they could not occupy Portugal because the Arab navy was very weak. The Portuguese were strong. The people of Iberia had to fight by tooth and nail. The Arabs who came from Morocco were known as Moors. The western march stopped after reaching Spain. Islam was restricted to these boundaries of the world.

You will have to preach Ananda Marga southward of Gibraltar-just the opposite course of the Arabs. But you will not preach through the sword. Your message will be spread through love and social service. Love is a stronger weapon than the sword. Here (Valencia) there are

The dodos were a pigeon group which came to certain islands in the Arabian Sea where there were no humans present to kill them. Therefore they lost their capacity to fly. Their bodies became bulky, as they had no need for self-defense. When people from other countries finally went there, they caught ready meat just with their bare hands. The last dodo died about 100 years ago. Anything which is fully dead is now called in people's English 'dead as the dodo'.

left only a certain few marks of the Arabs in cultural life. Otherwise the Arab presence is no longer here. Now they are as dead as the dodo.

Something should be written regarding the cultural side of Spain— the post-Moor culture. What was the influence of the Moors on Spain? The main population of Iberia is Caucasian of Mediterranean offshoot, with close proximity to the Italians and southern French. Their color is white — not reddish-white like the Germans. Their hair is black, not gray-black like the Germans. The brownish-black skin and hair is from the Moors. And you will hardly find such a man today in Spain. In the anthropological life of Spain, there is little influence of the Arabs. But in the language there remain a few distorted Arabic words. Finally the original land of the Moors was occupied by the French. It became a colony.

Strengthen yourselves in North Africa. We will attack from Spain with love. But we shall say to them we are not your born enemies. They may say, 'We hate you!' We will say, 'We love you!'

Saudi Arabia

Hazrat Mohammed offered a new way of life to the ignorant and oppressed who were swirling endlessly round and round in the muddy whirlpool of superstition. He clearly declared that all the people of the world belonged to one caste.⁵⁵

Acarya Jagadiishananda Avadhuta: I arrived in Riyadh penniless by taxi from Kuwait. Kind people helped me with my stay. I got a residence visa so I could work in the College of Engineering in Riyadh. I would travel to different cities on the weekends and meet people. One time I got off the plane in Dharan, got on a city bus, just to ride around, and the first stop the bus made one guy got on and said, "Namaskar dada, I'm a Margi."

I embraced Islam and during the week I would pray with the professors at noon, doing ziker for 30 minutes after the prayer. I decided to go for Haj, the professors saw me off. I joined up with a group of American Muslims in Mecca and we stayed together. I did sadhana in the Haram, the large mosque which surrounds the Kabha. There was an incredible sound system and thousands of people moving around the Kabha in counter clock-wise direction.

In the Pyramid by candle light

One day in Cairo I decided that it was time I went to see the pyramids. On that day the electricity was out. I always carried a candle with me in that part of the world and it came in handy many times. I asked the guards if I could go in with the candle and they said ok. I ascended up to the King's chamber in Khufu's pyramid and meditated until tourists arrived with flashlights.

What is Ananda Marga?

A professor of the Agricultural College at Subour, Sultan Alan Bihari, once accompanied Baba on field walk. He complained to Baba that his family never liked it when he did sadhana. They disturbed him because he didn't recite the Koran or go to the Mosque as Muslims are directed to do.

Baba said to him,

"My son, I made Ananda Marga for the whole humanity. Do you know what our Ananda Marga is based upon? It has the sanctity of Hinduism, the service spirit of Christianity, the fanaticism of Islam, the penances and austerities of Jainism, the Tantra of Shiva, the Yoga of Krsna, the Dharmacakra of Buddha and a socio-economic theory of Prout that excels Marxism! This is our Ananda Marga!"

After this, Baba gave him the spiritual name of Brahma Bihari.

Coffee

Once upon a time, a shepherd in an Arab country observed some thieves frequently going to a certain place at a fixed time. On their return, he noticed that the thieves always looked sleepy. The next time they came he decided to follow them. Undetected, he watched them eat the leaves of a particular plant. Later he also ate the leaves, but they did not taste very good. So he took some of the leaves, fried and boiled them, after which they became tasty. This is how coffee developed.

Watermelon

According to botanists, the place of origin of the watermelon is the Arab countries.⁵⁶

Iran

Avt. Pravinananda Acarya: During the Shah of Iran the country was open and meditation was practiced by many people. In 1980 when I went to Iran, I had a long list of meditators to contact but when I reached in Teheran, I could not find anyone. Under the rule of Ayatollah Khomeini and the raging Iran-Iraq war, they had left the country or went underground. I went to the newspapers and finally to the TV station to give a talk on the benefits of yoga and meditation. By good luck I found an Italian speaking TV director who was married to an Italian woman from Venice where I hailed from. He welcomed me into his house and I stayed for a few weeks and met many persons who took up meditation and yoga. Several other Didis and Dadas have been passing through Iran since.

From Israel to India

Paramahansa: As a reward for finishing volunteer training in Ananda Marga with the best grades in 1977, I was told I could choose my own posting. I decided to work for Ananda Marga in Qahira Sector as I heard they needed volunteers there. I was in Israel.

I reflected on the absurdity that in this vast universe I happened to be on the same planet as Baba, yet on the other side of it. Baba was imprisoned in Patna in India at the time, and the ongoing state of emergency had just been lifted so that visitors now were allowed to see him in his prison cell. I mentioned this to Dada and to my surprise he came back two days later with 200 US dollars and said: "Let's go to see him."

Thus started our journey overland from Israel to India and back. I carried my guitar with me on this journey – on buses, in trains and cars as we hitch-hiked, drove a car through Iran, rode buses through the deserts of Afghanistan, etc. - until we finally reached Patna, India in July 1977. I had composed a song for Baba and I wanted to sing it for him in his cell, but as it turned out I was not allowed to bring my guitar into the prison, so I was not able to sing the song for him until two years later.

Arriving at the prison, the warden explained to us what a blessing it was for him to have Baba incarcerated there. The warden was clearly a devotee with very high regards for Baba, and we used his office as a waiting room until we went into Baba's cell, two to three visitors at the time. I was eventually allowed in to see Baba, accompanied by two other European Margiis. As this was my first encounter with my Guru I was rather excited, and seeing Baba lying on a cot in his cell, I sat down next to his head. A Dutch Margii sister placed herself at his feet. She later told me that she was in fact afraid of Baba and that's why she sat down at his feet rather than at his head. However, Baba sensed this fear and as the expert psychologist he was, he signaled to her to come and sit closer to his head. Then he told her the following:

"You know, I have one secret, do you know what my secret is? I cannot get angry. But I run this big organization, and sometimes I must shout a little to get things done. So I pretend. I pretend that I am angry, but actually I cannot be angry. And now you know my secret. And so you can exploit me. And there's nothing I can do about it." As he spoke, the Dutch sister was smiling, tears running down her cheeks.

Then Baba turned to me and showed me his cup and explained that he mixed yoghurt and water and drank it two times a day. This was his fast for many years. But he survived because he also took energy from the sunlight and the air. He looked very frail and skinny. Then he said: "Don't worry; I am the strongest person alive!" I then asked Baba if he wanted me to become an Acarya or a family man. He answered thus: "After your meditation, before you think anything, you will know the answer." (... And one year later, after meditation, I did know the answer).

I honestly don't remember too much of what was said during this first, brief encounter. It was far more spiritual than intellectual. When I came out from Baba's cell, I must have looked rather strange, because the warden looked at me and said: "It was a very emotional meeting, huh?" As I left the prison to go back to the Jagrti, I remember riding in a local bus and being overcome with a strong feeling that the well-being of each and every passenger on that bus was my personal responsibility. This was the impact of my first meeting with Baba.

Years later coming back from a field walk Baba said that Israel could help India a lot. "They turned the desert green." Baba also talked about Christianity, pointing out that it is not a monotheistic religion. It is rather polytheistic, as they differentiate between God, the material world and Satan.

Then he continued to emphasize that we should have the mentality of students. He asked one Dada: "Are you teacher or student?" Dada:

"I am a student". Baba: "Aha, same category as me. My only quality is that I am a sincere student. Even if you know everything, you should say that you only know a little. Like in my case – it must admit that I know it - but still I say I know only a little.

Yugoslavia

Baba firmly dismissed communism which was still present in Qahira Sector in those days:

Communism is irrational, illogical, unscientific and un-psychological. What is the immediate cause of the demise of communism? There may be many causes, but what is the immediate cause? ... The greatest blunder of communism was that it attacked God-centred philosophy. This is the immediate cause of the death of communism.

PROUT is the only panacea. If the God-centred philosophy of PROUT does not come forward immediately to fill this vacuum, some other ideology will, because it is a law of nature that something will fill a vacuum once it has been created. If this ideological vacuum is not filled by PROUT, a great catastrophe will take place in the future because other defective philosophies will come forward. Some dogma-centred, matter-centred or self-centred theories will occupy the space. We cannot allow this to happen.

Tito let Ananda Marga work in Yugoslavia because he understood the defects of communism. Now students of Poland are also joining Ananda Marga. The ideas of PROUT are spreading throughout the world. This new day is yours.

Self-centred philosophies create differences among human beings and balkanise the human society. Matter-centred philosophies create disparity, destroying peace in the

universe. In the present world we are seeing two theories moving side by side – the self-centred theory of capitalism and the matter-centred and dogma-centred theory of communism. Capitalism cannot serve humanity, while communism failed to serve humanity. Both capitalism and communism are dying. Capitalism will die a natural death, while communism died an unnatural death.⁵⁷

Malta

Arun: In March 1987 we were five Margis from Malta who went to India to see Baba. We arrived at the Ananda Marga quarters at Tiljala on Saturday evening. The next day morning we went to Baba's residence at Lake Gardens for Sunday Darshan. As soon as we arrived, we were instructed to go to the small hall without delay as Baba was expected to come any minute. The room was already packed with devotees, but somehow we managed to go in. We sat down on the floor and after a few minutes Baba came out from a door close to His cot from the side of the room.

He sat on the cot in his usual sitting posture and as soon as he did Namaskar he said in English: Malta is a very small island between Sicily and Libya. Malta is 144 square miles and is 17 miles long and 9 miles wide. Malta has a sister island called Gozo. He continued that the language of Malta is Maltese and is derived from two main roots which are Semitic and Latin with a touch of Greek. Then He explained a brief history of Malta that there were ruling periods by the Carthaginians, the Phoenicians, the Romans, the Arabs, the French and finally by the British for 150 years. Then he continued in a bold tone that although Malta is very small, the Maltese people have kept their language and their families although now there is more influence from the Italian television and Europe.



Then He specifically pointed out that the Maltese oranges are small with a thick peel and are the best in the world.

We also danced Kaosikii and Tandava in front of Him. After Baba's discourse many Margis and Acaryas were asking questions and inquiring about Malta. Many of them did not even know or hadn't ever heard of it.

Baba leaves the planet

Paramahamsa, Israel: I heard that one of the responsibilities of a Tantric Guru is to visit his disciples at least every six months. And it appears that Baba still takes this responsibility seriously because He still visits me from time to time. There is nothing supernatural about this; it's just that we haven't uncovered that many aspects of what is natural yet. How do I know that Baba visits me? Sometimes I can just feel his vibration in the room. Sometimes I enter my room and it is filled with an intense smell of incense – although I never burned incense in that room. I may not even have incense in my house.

Sometimes His vibration is so strong that I can hardly breathe, and I just start crying

I have made a point of the fact that Baba is an expert psychologist. I think my last story about Him illustrates this nicely. I am sure that many of those reading this will think that it is nice that I feel Baba's presence, and that I think He pays me visits, but it is probably just something going on in my own mind. And I have indeed been thinking the same thing at times – that maybe this is a product of my own imagination.

Now Baba knows this, too. So what does He do? He does this: About one year ago I had a non-Margii neighbour who knew that I meditated and had a Guru who passed away many years ago. One evening I was meditating in my room and suddenly I could feel Baba's presence very intensely. I spontaneously started crying, as the feeling was quite overwhelming. A few moments later I heard a knock on my door. It was my neighbour who said, "I just want you to know that your Guru was here." I answered, somewhat baffled, "I know, I can feel Him." "He has a message for you." Then she tells me something Baba had told her to tell me. Upon leaving she said, "By the way, He is very nice."

I have later confronted my neighbour with this episode, but she had nothing more to say. Just that it happened that way. The only explanation I can find is that Baba used her to convey this message to me, so that I would have no chance to think that it was just something my imagination made up. He is clever.

And I love Him more than I can ever express.

Baba forever

In 2002 in Turkey one Muslim lady was in distress and contemplated suicide. She was approached by one man in white Indian 'dhoti and kurta' who said to her, 'daughter, don't contemplate such ideas, life is precious...' He gave her an address and asked her to go there.

The lady felt consoled and went to search for the address. One Dada opened the door. As soon as she entered the meditation hall, she saw Baba's photo in the front. She was stunned to see the photo. She asked who that person was and where he lived. Dada explained that He was our spiritual master and that He had left his physical body 22 years ago. After listening, the lady cried, 'No, it is not possible, because he is the man who approached me and gave me this address a while ago...' Her life was saved.

Turkish Tune

Shrii Shrii Anandamurti composed 5018 songs called Prabhata Samgiita. He composed a Turkish tune and gave the lyrics 'Diipavalii sajayechi Prabhu...' in Bengali which have the following meaning:

**I have arranged the lights to welcome You, O Lord.
Now come and take Your seat in my heart.**

**Come with slow steps, in garments ever new.
Come in my heart with more song and more dance
and radiate Your tender smile.**

**Come in my mind with rhythm and new delight
and exude Your charming vibration.**

Asti - Bhati - Anandam

Numerous factors are needed for the development of a group of people, a nation or civilization to flourish. Those in the past who lacked even one aspect could not survive. 'Asti' means 'existence' and stands for basic necessities of life. 'Anandam' is 'Bliss' or the goal of life. **The term Ananda connotes infinite happiness, the equipoise of pleasure and pain, the perfect mental peace.**

'Bhati' means development or progress and has the following six aspects which are essential for a civilization or nation to endure:

Spiritual ideology.

Spiritual practice. This means a conversion of the five rudimental factors into ectoplasmic stuff and then into consciousness through a special scientific process of meditation. This is a process of metamorphosis.

Socio-economic theory. There should be a priori knowledge regarding the social structure, the distribution of wealth and its growth. (PROUT - PROgressive Utilization Theory).

Social outlook. All living creatures in this manifest universe are the children of the same Cosmic Entity. They are the progeny of the same Supreme Progenitor. Naturally they are bound in a thread of fraternal relations. This is the central spirit. A socio-economic theory is of no use but for this fraternal feeling. The implementation of this theory is an impossibility without Sádhaná.

Scripture. There is a need for the company of elevated persons (satsaunga) in all spheres of life. The authority whose contact means satsaunga for you is the shástra. **That which liberates through discipline is called shástra, or scripture.**

Preceptor. The last but not the least important factor for the progress of society is for it to have its own preceptor.

Such groups which have the six factors of Bhati in their possession will be able to produce Sadvipras whose all efforts are directed towards the attainment of Ananda.

Sadvipras will wage a ceaseless struggle against immorality and all sorts of fissiparous tendencies. Those who pose as Dharmic but are bashful with the spirit of fight cannot be called Sadvipras. Shiva was great because his Trishul was always ready to strike at the immoralists. Krishna was great because his arrows were meant to curb the anti-human and immoral elements. He also encouraged the moralists to wage war against the immoralists. They were not only Sadvipras but also the parents of Sadvipras – the great Sadvipras.

Sadvipras are always busy in the task of promoting the elevation of human beings.⁵⁸

Glossary

Acarya – Yogic teacher by example
Ananda – Bliss, Ananda Marga – Path of Bliss
Avadhuta – yogic monk
Avadhutika – yogic nun
Brahmacari – yogic novice
Dada – brother
Darshan – congregation addressed by the Guru
Dharma - righteousness
DMC –Dharma Maha Cakra – great congregation addressed by the
Guru, who gives a spiritual blessing at the end
GS –General Secretary
Didi – sister
Kiirtan – Mantra chanting
Kaos'ikii – yogic dance
Madhur sadhana – Mystic meditation
Margi – follower of Ananda Marga
Mudra – hand gesture
Parama Purusa – Supreme Being
Param Pita Babaki Jai – Victory to the Supreme Father
16 Points – conduct rules
RDS –Review, Defect, Solution reporting session
Sadhana –meditation
Sadvipra – spiritual moralist
Shastra - scripture
Samskaras – reactions to actions
SS –Sectorial Secretary
Shaeva Tantra – Shiva Tantra
Tantra – spiritual practice
Trishula - trident
WT –wholetimer, a monk or nun

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“Though the keynote of humanism
has Parama Purusa (the Supreme Being) as its goal,
this movement towards Parama Purusa
is multi-staged,
is prolonged in manifold directions,
and experiences myriad flows of sweetness,
before it reaches its single goal.”

-- Shrii Prabhat Rainjan Sarkar

